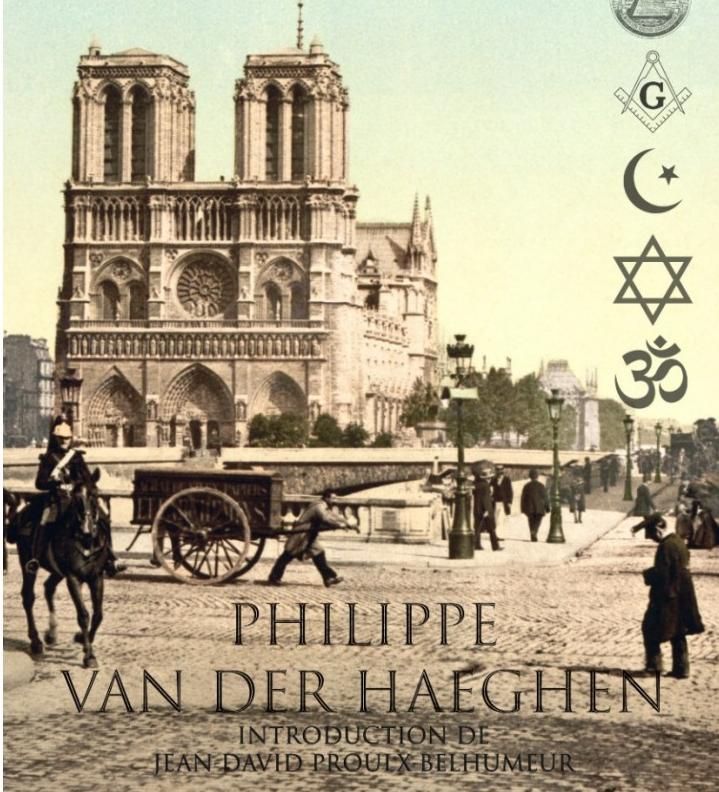


ETUDES HISTORIQUES

EUROPE
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PHILIPPE
VAN DER HAEGHEN
INTRODUCTION DE
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HISTORICAL STUDIES

Our Goal: to combat historical error.

The existence of error and lies in this area of history is unfortunately all too obvious: it appears on every page of works hostile to Catholicism, sometimes it even slips into the works of its defenders.

We will therefore not stop to note the reality of this profound evil, and we will seek by what means historical errors and lies can be combatted or rectified.

In what conditions does the struggle occur? What weapons do our adversaries use? This is what is most important to know, in order to establish a defense and choose a combined strategic system in order to thwart the wiles of the enemy.

It is obvious that in the presence of the materials he has collected, the historian will remain incapable of producing a perfect and useful work, if he is not intimately aware of the mission for which he has assumed responsibility.

We say *useful*, because no one should take up the pen for any other purpose than that of becoming better himself, of paying to his neighbor the debt of talent and to God the debt of gratitude. We read in Saint Bernard: *Sunt who saws volunt ut edificant, and charilas est; and sunt who saws volunt ut edificantur, et prudentia magna est.*

There are those who want to know in order to build, and that is charity; and there are those who want to know in order to be edified, and there is great prudence.

And elsewhere: *Studeas ad tuam et proximi utilitatem, and ad Dei gloriam*

Strive for the benefit of yourself and your neighbor, and for the glory of God.

By saying *perfect*, we mean within the limits of the possible: his work will say so, if the author considers history in the broad sense of the word, as the presentation of facts and events recognized as true. There are few sciences, as we see, which have a field as vast as that of history: history embraces the entire extent of times and places; she takes the world from its cradle and will only end with it; it follows step by step the nations which populated the countries most distant from each other; it brings together, it condenses all the significant facts, to form the single bundle of what God has allowed or ordered man to do: *Gesta Dei per Francos*;

God's action passes through the Franks.

As majestically defined by the Bishop of Tours.

The marrow of history, if we can express ourselves in this way, is drawn from the very lives of peoples. Their existence always has a religious and political side; often a literary, scientific or artistic side. In the program that we have drawn up for ourselves, the arts, sciences and literature are in the background: they are undoubtedly very useful auxiliaries, but which must give way to religious history.

It is here that we can appreciate the full extent of the happiness we have in being Christians and Catholics.

What beacon, in fact, guides the unbeliever, even the learned man who places science outside or above faith? New Odysseus, we saw him wandering in adventures, dropping anchor on bottomless abysses, brushing shoulders with truth for a moment, and, less happy than the Greek monarch, ending up sinking on the reefs of error.

Shipwrecks of this kind are not rare, because error is born and vegetates in corruption and man is naturally inclined to evil. Without this, could we explain the multitude of productions of all kinds - stories, dissertations, novels, brochures, pamphlets - all unanimous on a single point: that of belittling and vilifying the annals of Catholicism?

Nothing is easier than the deplorable task that the anti-Catholic historian imposes on himself, if indeed we can give the title of historian to one who denies all the precepts of science. Instead of studying without prejudice the mind, the heart, the imagination of men and of the society formed by them, he takes as types and guides his own mind, his own heart, his own imagination. Hence a triple source of inevitable errors. What can he draw, in fact, from a lost mind, from a withered heart, from a corrupt imagination? But he has the advantage of working without effort, Because his mind spontaneously provides him with the reasoning required by the cause he defends, because his heart is an abundant source of the feelings he wishes to express, because his imagination It is all the more inspiring because it has freed itself from the principles of justice in morality and the rules of truth in the Sciences. If the anti-Catholic historian goes beyond

himself, his work is not any harder: does he need some risky assertion, some bold authority? he takes it without examination wherever he finds it. Is the evidence lacking? so much the better! he will be more at ease to forge it, to complete the picture and the exposition of his individuality in his writings.

We know that this portrait is not that of all the historians who have tried to obscure the glories of the Church; we know that many of them wandered in good faith, and that others wandered only accidentally. Yes; and we would like all the historians we are talking about to be in this case, because then we would only have one thing to do: that would be to show the truth - so that it would be listened to, and the evil would be erased in its germ. But this is unfortunately only an exception; those we have to fight have eyes and do not see, they have ears and do not hear: we must therefore address ourselves less to them than to their innumerable victims, to entire generations that they have thrown off the path of the truth.

We have had bitter enemies throughout the centuries; Catholics, unworthy of the name, who tore their mother's womb; men to whom God had given Science, and who used it against him; men who provided our adversaries with the weapons that Israel has always denied its enemies. These men have broadened the field of the struggle, believing there to reap the laurels of victory; but they only ever picked up the thistles of ignorance. They have unfortunately also obstructed and infected with their venom all the avenues of historical science, and today we have come to the point of only

trembling opening works which do not bear a name firmly established in Catholic literature. Beyond that, history only too often wears the guise of lies, latent in its shame or superb in its effrontery.

How to catch this snake that slithers everywhere?
how to neutralize the effects of its subtle or fatal poison?

From the outset, we see the Catholic Church attacked in its historical origins, in the annals of its dogmas, its discipline, its popes, its secular clergy, its regular clergy.

How many volumes would it take to cite just the errors sown in abundance in this part of the field of history? and how many would it not take to refute them? because this is one of the sad and deplorable privileges of error, to be formulated in ten lines and to require as many pages of refutation.

Our fathers had a living, active faith; they had engraved it in their hearts and in their laws: also heresy, one of the forms of religious error, was stigmatized among them as a crime in the first place, as a crime which incurred excommunication. It was because then we loudly confessed what we want to ignore today: it is that Rome has always been the faithful guardian, not only of religion, but also of morals and public order. Without the papacy, without the clergy, what would we be, we are not saying in political life, but in relation to the first social elements? Imagine Europe having walked for eighteen centuries in the path traced, on one side by the Romans, and on the other by the Barbarians; imagine Western Europe having reached the final stage of moral dissolution and religious degradation, and Eastern Europe competing with Asia for

the lowest rung of the savage state, which for so many centuries our missionaries have been trying to make it disappear! Without Catholicism, we would either be idolaters or Muslims.

And to defend what remains to us of all its assets, we would not implement all the means at our disposal? we would not put up effective and solid barriers to proselytism and the audacity of anti-Catholic historians!

In Western Europe, historical error spans three periods since the establishment of Christianity: that which precedes the so-called reform, that which extends from the reform to the revolution of 1789, and that which follows this date. The first era is that of Christianly constituted States: the second resulted in the policy of tolerance; the third produced indifferentism in matters of government. At the beginning of the second, history was systematically distorted by the *Centuries*,

This is the title that Mathias Flavius and his collaborators gave to the work they undertook in Magdeburg, with the aim of falsifying the history of Catholicism.

who found a stiff opponent in the Annals of Baronius, and the third threw down his bold challenge in the *Encyclopedie*.

The distinction between these eras is essential for soundly judging the events that happened there or the men they produced. We must know the ideas, the opinions, the legislation, if we do not want to expose ourselves to making judgments, perhaps justified in our current system, but totally contrary to the needs, customs

and laws of the times. previous ones. In our opinion, these false assessments of the role that religion has played in history depend on several causes, which we will qualify as general, to distinguish them from particular causes, resulting from time and place, and to which we cannot stop us.

If, as we have seen, the anti-Catholic historian draws the materials for his work from within himself, he will be all the more successful if the reader, for his part, draws his elements of conviction from a source correlative. If the mind, the heart and the imagination of the one who reads and the one who writes are in the same tune, the agreement will be perfect; the persuasion of one will closely follow the affirmation of the other; and both, without further examination, will become adversaries of historical truth.

This is the place to point out a fact which generally occurs among the great mass of readers. A brochure, a magazine, a newspaper, a book, is for them something sacred; the page they read infallibly contains the truth, it does not even occur to them to suspect the good faith of the person who wrote it. We, whom experience has instructed, we read, we weigh, we judge, and if we then venture to pronounce ourselves, it is not without having taken the advice of enlightened people; the people, on the contrary, going beyond reflection and judgment, accept the story and the opinion of the author as oracles.

But apart from this general case, it is very difficult, even for the educated public, to disentangle, in certain circumstances, the error from the truth: the situations are presented with so much art, the details and accessories

so skillfully grouped around the main fact, the consequences so logically deduced from premises established according to false or altered documents, that the dazzled reader unknowingly crosses the limit which separates error from truth.

Let us distrust praise itself; the harshness of a sincere friend is better than the flattery of a hidden enemy. We will praise in a character what is worthy of being praised, then what is less worthy, to finally admit what is not worthy of it at all; or we will begin by praising a great man, we will extol his fine actions and his religious and moral virtues, and we will end in two lines and leaving an ill-defined suspicion hovering, by showing reluctance, or by expressing a doubt which is almost always the only feature of the painting which remains engraved in the reader's mind.

Not all historians take these precautions: most limit themselves to asserting, and the reader, who has neither the time nor the means to verify, simply accepts the assertion, especially if it is presented with an appearance of logic. or a veneer of erudition, or under the spell of an insinuating or passionate style.

We therefore say to the reader: Flee the historians who directly or indirectly attack the books of the Old and New Testament; flee historians who do not respect the Catholic Church, its dogmas and its morality, its leader and its clergy; be wary of historians who, on every page, protest their impartiality; of those who are tolerant to the point of sacrificing their principles and their faith; of those who exalt non-Catholic nations and individuals; of those who prefer as historical authorities Protestant writers and

Catholic authors unfaithful to their religion; of those who judge the men and events of one era according to the laws and morals of another era, to harm the glory of Catholicism; finally, those whom true criticism has stigmatized as forgers of science, for having, in the interest of their party, distorted or suppressed authentic documents.

We will say to Catholic historians: Make the lights of history shine everywhere and constantly in the eyes of the people; seize his heart, his mind, his imagination, before your adversaries have captivated his feelings, his ideas, his aspirations: because, if you manage to establish yourself in his home, it will be difficult for the enemy to dislodge you from it. This task is that which duty imposes on the Catholic press; it is the preservative medicine practiced by advertising on advertising. But this treatment does not always produce the desired or expected effect; evil searches for its prey for a long time, — *quœærit quem devoret*, — and often, alas! he found it. Then comes curative medicine, the hand-to-hand fight for the remedy against the disease, the fight for truth against error, for refutation against slanderous hypothesis and false assertion.

The refutation must have two qualities: it will be popular; it will be prompt.

Popular: this does not mean that the substance of the refutation must therefore lose something of its nobility, its scientific value, its force and its evidence. These are intrinsic merits of any strong refutation. The goodness of the cause supported by Catholic writers does not allow for baseness, cowardice or levity in the defense. The attack

alone can be satisfied with this. But the external forms, which are like the garment with which the refutation adorns itself to present itself to the public, the external forms are so varied, that it may well happen that such adornment is to the taste of men versed in belles-lettres and serious studies, and that, on the other hand, they are very unsuitable for people with mediocre education. It is to the lack of external forms, full of attractions and graces, that we must attribute the bad luck of certain works of great significance, composed with the aim of combating false but very widespread stories. On the contrary, the zeal that our adversaries have put into popularizing their stories is the source of the fame they have acquired and the harm they have done. The people, in their judgments, do not ordinarily allow themselves to be led by the thread of fair and close reasoning; but he lets himself be dazzled by the whims of a brilliant imagination. He is incapable of fairly weighing the value of the testimonies reported; but he confides in the first person who presents them to him in a friendly and familiar manner, with grace and vivacity. The character of the various periods, the difference in morals, the power of principles, are unknown to him; but he bases his judgments on what he sees, on what he hears around him. He does not judge words according to the ideas they express, but on the contrary, he attaches himself to an idea because of the attractive form of the words which inculcate it. Finally, he is incapable of submitting to long mental work with a view to the good that he can hope for; but he eagerly seeks anything that alleviates boredom and fatigue, he even says he feels some harm from it. Thus, the people will gladly read a

short story in which the entire clergy is accused of sordid avarice or cunning hypocrisy; but don't think that he condemns himself to study a serious dissertation, which clearly demonstrates the generous disinterestedness of the ministers of the Catholic Church!

An ignoble novel will inspire him with the ridiculous persuasion that the priests, monks and religious people had the aim of fomenting ignorance, of brutalizing minds and of leading people to barbarism; but he will refuse to listen to the voice of a truthful and learned defender, who will recount in long pages all the benefits to which civilization is indebted to the clergy, religious orders and monks. The force of the evidence is therefore not sufficient for the demonstration; we still need the art of making the latter acceptable, with great satisfaction, that is to say we need works of a small volume, graceful in form, light in appearance, sprinkled with Attic salt and elegant charm, works which attract and impose themselves, so to speak, on the most surly and prejudiced readers.

We have said that the rebuttal must be prompt. This is a consequence of the old adage:

*Principiis obsta: will be medicina paratur,
Cum mala per longas invalue moras.*

Obstacles to the principles: medicine is prepared late,

When you wait long enough to get sick.

If you leave the assertions of the lying historian unanswered for a considerable time, and then try to

dispel, with the help of your arguments, the errors that he has put into circulation with an address which is something more than perfidy, you will no longer succeed in re-establishing the simple truth in the account of the facts that your adversary will have distorted. Your version, which is nevertheless the true one, has already lost all confidence. It is no longer to a Catholic heart, to a heart disposed to admit with confidence everything which turns to the glory of the Church, that you are addressing. Your reader is now a man warned, an adversary. You have before you: an intelligence whose principles are deeply corrupted, without it even realizing the deplorable condition in which it finds itself. You have before you a heart filled with aversion and which acts in accordance with its errors: therefore, it is much more disposed to close its ears to your refutations than to listen to you with patience. Now this opposition so strong that your plans to bring back to the truth the minds led astray by slander, do you know to what cause it is mainly due?

The answer has been delayed too long.

The refutation of lies, errors and slander which would have the aim or result of harming religion or discrediting its ministers, must therefore be prompt and popular. This refutation will have as its means of execution study, zeal, activity, ardor and perseverance in the struggle, gentleness and charity for our brothers whose spirit, heart and imagination have left the path of truth: this is the program that we prescribed when writing the *Historical Studies*.

Property of the clergy

The property of the Catholic Church has often been the object of covetousness and usurpation by governments emerging from anarchy or guided by hatred against Christianity.

If spoliations of this nature were nothing more than purely historical memories, perhaps we would pass them over in silence; but it is not very nearly so. *The depreciation of the property of the clergy, and the substitution of a regular salary for the unlimited right to own and acquire for the clergy,* are not abandoned theories; impiety today even pushes the audacity to the point of considering this *regular salary* as an optional obligation, from which the government can evade, by purely and simply removing it from its budget: this is obviously the aim of those who preach the separation of church and state.

This struggle, rekindled by the reform and continued by philosophism, is impious and unjust: impious, because it addresses the sacred rights of religion; unjust, because it overturns the simplest notions of property.

And first of all, what is the origin of the clergy's property?

If we were to go back to primitive law, says an impartial man, we would see that the laity often obtained by force and usurpation what the clergy obtained through voluntary liberality. The monks, moreover, have the holiest and most respectable title to property, that of work: the land they own today was watered with the sweat of their ancestors; they were cleared and, in some way,

created by these pious solitaries, whose indefatigable hands changed into fertile fields of marshes and barren moors. This would therefore be an attack on the right to property, which is the foundation of all society, and which the most absolute monarchs must always respect; it would be violating all the laws of humanity to think of stripping such legitimate and useful owners.

By Feller, t. III, p. 533, note.

Critics of religion are never happy, says the author of *The Apologist's Handbook*. If they are poor, they are said to be the responsibility of the people; if they are rich, we agree to rob them. Here are the various means by which religious people have acquired the goods they possess. They cleared much of the uncultivated land. Among the lords who had usurped ecclesiastical property, several, touched with remorse, restored to the monasteries what they had taken from the secular clergy, because the monks had succeeded to the functions of the latter when it was destroyed. Other lords sold them part of their lands when they left for the crusades.

Volume II, p. 263, note 2.

It was therefore with the deepest conviction that Father Sieyès was able to pronounce these words to the National Assembly in 1789, as just as they were logical: "Ecclesiastical property undoubtedly belonged to those who gave it. Those who gave them could put them to a completely different use. They were free in their dispositions; however, they gave them to the clergy, and not to the nation. The moral and political body of the

nation cannot itself be the owner of what is given to it, or of what it would have acquired with what was given to it. It is easy to have the founding charters read, and to prove to me, if I am wrong, that the intention of the founders was to bequeath their property to the nation, and not to the clergy. »

Sieyès, Summary observations on ecclesiastical property read in 1789 to the National Assembly.

The *Awakening of the People*, whose author hid under the pseudonym of Plato-Polichinelle, says on this subject:

Let us come to the monks who are pensioners and property owners. We are told that the majority consume considerable income in idleness, that agriculture languishes on their lands, etc.

A. If this were so, would it follow that these monks would be less worthy of the status of owners than a hundred thousand gentlemen who live in idleness or to whom one can say: Rather than doing what you do, remain idle? I claim that religious people, even if they are idle, have a hundred times more rights than anyone as owners.

D. That's strong!

A. Listen, and it will become obvious. Legitimate acquisition and good use, that is what sanctifies property. As for the legitimacy of monastic acquisitions, I do not think that any secular property would gain from a somewhat conscientious confrontation. It is historically known that monks were the pioneers of Europe, the masters of agriculture and all the arts. Would it not be a savage ingratitude to expel the creators of property from

their properties? The lands that they did not create by their work, the religious acquired with money that was not stolen, or by voluntary donations, almost all subject to charges. If there was fraud in the acquisitions, prove it, and, once the proof is acquired, declare it null and void; but if you decree the wholesale abolition of monastic properties, here is the obvious meaning of your decree:

Any property is theft, and that theft is the right of anyone strong enough to rule.

At all times when society has been in a normal state, the property of the clergy has not been damaged; the disruption of religious and political relations always preceded the overthrow of property rights acquired by the clergy.

And, remarkably, the princes who were favorable to the Church, who respected its possessions, were also those who shone the most for their enlightenment and their virtues. Charlemagne, whose cradle our happy neighbors in the South can, it seems, rightly claim; Charlemagne, this religious king, citizen, philosopher, legislator, conqueror, gave to his reign this splendor and this grandeur which astonished the universe; in the midst of his conquests and his triumphs, in a century of barbarity and murder, he knew, by the force of his genius, to chain civil factions, avoid revolutions, and make his people flourishing and happy.

Charlemagne declared, in his Capitulars, that the goods of the churches are the wishes of the faithful, the patrimony of the poor; he forbade his successors to touch it. These Capitulars were formed in the general assemblies of the nation; they were made up of bishops,

abbots, dukes, counts and other lords of the kingdom. "We order," said this prince, "that everything which has been regulated so far by our predecessors in favor of the Church, be inviolably observed: we take under our protection all those who are consecrated to the altar; and we forbid under the most serious penalties any infringement of its privileges, being too ready to add to the marks of veneration that our predecessors have given to the Church; to allow nothing to be taken away from what was granted before us."

Charlemagne collected and adopted in his legislative code the privileges granted to the clergy by the emperors, the Salians, the Ripuaries, the Burgundians, the Germans, the Bavarians. This prince wants goods consecrated to God and intended for the maintenance of religion to enjoy complete and perpetual immunity; he forbids invading them under any pretext whatsoever, and from causing any kind of vexation; he punishes the offenders with a fine or composition, and orders the priests to subject them to ecclesiastical penance until they have satisfied the judgment.

Charlemagne compares the property of the Church to the property of the tax authorities; he wants everyone to enjoy the same immunity, and he frees the religious domain from all imposition. This prince, informed that some officers of his son Pepin, king of Italy, were disturbing the ecclesiastics in their privileges, wrote to him to put an end to this disturbance and to let the Church and the people attached to its service enjoy their prerogatives in peace, so that God would bless his kingdom and attach an abundant reward to it.

We read in the book of the Capitulars, chapter CCCCCVII, these maxims so often reported and adopted in the assemblies of the nation:

“Everything that is offered to God is without doubt sacred: not only is what is offered in sacrifice by the priests on the altar an oblation of the faithful, generally everything that has been given to the Church, whether movable or immovable fields, woods, meadows, etc. Toy is offered and consecrated to God, and placed in the dependence of the priests; and as Jesus Christ and the Church, his spouse, are one and the same person and one and the same possessor, the good of the Church is the good of Jesus Christ; what is offered to the Church is offered to Jesus Christ; what is taken from the Church is taken from Jesus Christ; but those who take away that which belongs to Jesus Christ, the King of kings, the Lord of lords, are guilty of sacrilege. »

Here is how the nation assembled at Worms expressed itself, in 803, in a request presented to Charlemagne:

It's not that we want to invade the Church's property; we would rather like to be able to increase them. We know that these are sacred goods, the oblations of the faithful and the ransom for sins: whoever takes them away is guilty of sacrilege, for which he will render a rigorous account before the tribunal of God.

Charlemagne responded to this request:

“We know that it was the usurpation of the Church's property which caused the ruin and loss of several kingdoms; the kings were defeated and dethroned for having invaded the property of the Church and having

delivered them to their soldiers: we forbid our children and successors from doing anything of the sort, lest a similar misfortune befall them, or that They do not expose themselves to the loss of the kingdom of heaven, which is much more to be feared than the loss of an earthly kingdom.

C., lawyer, and the abbot of M., Reflections on ecclesiastical immunities, considered in their relationships with the maxims of public law and the national interest. Paris, 1788.

If the authority covered with its protection the properties of the clergy, the clergy, for their part, rendered services to the State no less eminent, from the political point of view.

We have seen at all times, says Mr. Fijon, the king's commissioner at the assembly of the clergy in 1740, his zeal for the service of our kings; if they were always careful to give him marks of protection, the clergy deserved it through their loyalty and their attachment to their persons; if they saw to his preservation, if they maintained his privileges and showered him with the most distinguished favors, the clergy, through their assistance, helped them to provide for the needs of the State.

It was therefore in vain that the detractors of immunities claimed that they increased the costs of the State, by freeing an immense area from the obligation to contribute to public expenditure; that they were burdensome to the people, contrary to agriculture and commerce, the circulation of which they supposedly stopped; that the clergy possessed large fiefs and large

properties, which favored and maintained their luxury and lavishness.

We will be excused from establishing on evidence a fact that the detractors of immunities must admit.

Necker, Protestant and philosopher, was forced, in his *Report*, to pay homage to this truth. We have witnessed the patriotism of the clergy, in public calamities, when they offered the treasures of the sanctuary to help the State; religious patriotism worked wonders, although it was not directed by ostentation, interest, rivalries, or circumstances; he had a purer and more sublime motive: the glory of the State, the authority of the prince, the salvation of the country. These are the feelings and duties that religion consecrates and ennobles.

Moreover, the domain of the clergy, improved and increased by their labors and industry, was no less an offering as holy as that which is offered on the altar. Its destination had not changed in nature, it was also consecrated to God and also intended for the subsistence of ministers and the maintenance of the poor. The increase in religious domain was for the benefit of the unfortunate. If these multiplied in the provinces, towns and countryside, shouldn't ecclesiastical revenues experience the same progression? The State needed a permanent and inalienable fund to appease the complaints, murmurs and rebellions of the poor and oppressed.

An imposition on the religious domain, it was said not without reason, will reduce alms and benefits, will deprive the unfortunate of a portion of these income intended for their subsistence: charity, no longer able to

extend its liberalities to all the miserable, will not will only have tears to shed, or sterile wishes to form. God wants all the poor to have an asylum on earth; he declared the ministers of religion the fathers and protectors of the infirm, the sick, the oppressed, the unfortunate; now what will become of them, if the portion of the expenditure devoted to their subsistence takes another direction, to multiply the wealth and increase the treasures of greedy and predatory courtiers?

Charity was, *de jure* and *de facto*, a responsibility of the clergy. Indeed, in the early days of Christianity, bishops, whose functions were overseers of worship, were responsible at the same time for providing for the needs of the sick and the poor. When the Church had assured income, it allocated a share of it for the relief of the infirm and the destitute. Later, as Christianity developed, hospitals, founded under the inspirations of charity, were annexed to the great religious institutions; they were established either near the chapters of metropolises, cathedrals and collegiate churches, or near large abbeys. Sometimes they also obtained to be placed under the immediate protection of the Holy See. Thus, in Reims, there was a large hospital under the direction of the metropolitan chapter; in Cambrai, the Saint-Julien hospital was administered according to regulations emanating from the cathedral chapter; in Douai, the Saint-Samson hospital came under the collegiate church of Saint-Amé; the table of the Holy Spirit was an outbuilding of the collegiate church of Saint-Pierre; in Arras, a considerable hospital was attached to the abbey of Saint-Vaast; In Douai again, the hospitals for sick brothers and

lepers were under the special protection of the Sovereign Pontiff. Thus charity, the daughter of religion, multiplied good works in all forms, thanks to the favorable impulse given by the clergy.

There was no significant establishment in the Middle Ages where a large part was not devoted to beneficence, charity and almsgiving. In this respect, we cannot do too much justice to the spirit of generosity which animated our fathers. This spirit, which we admire in the bourgeoisie as in the nobility, is naturally found to a higher degree in the clergy, for whom good works are a sort of attribution and duty. Founded on charity, abbeys are especially distinguished by their generosity: these are, so to speak, benefits which return to their source. Near all the large monasteries a hospital is established, where not only religious people are admitted, but also guests and censitaires, and even Pilgrims and foreigners. Sometimes a Special House is assigned to the infirm: thus, to cite just one example, the famous abbey of Saint-Vaast in Arras is attached to both a hospital and a Home for the Infir. The diploma of King Charles the Bald, of 886, which confirms to this abbey its possessions and its privileges, assigns to the hospital of the poor, dependent on the monastery, the manses, provisions of wood, and to the house of the infirm the support of the market.

Tailliar, Collection of acts of the 12th and 13th centuries, in the Valley language of Northern France. Douai, 1849. Introd., tit. III, pp.50 and 53

These facts were not likely to stop the destructive march of reform first and then of the French revolution.

The spoliation of the property of the clergy, which has always attracted reformers and revolutionaries, recalls the eternal adage: "Get out of here so I can do it." Under the pretext of abuses to be corrected, a series of crimes are committed which shake society to its foundations, and in this the French revolution only had to copy the Protestant vandals: it also invoked more one of their reasons for achieving the same goal.

"Sovereigns," it was said in the 16th century, "under whose dominion men and things have been since the beginning of the world, can establish with regard to them such laws as they deem suitable. »

*HVR Oudheden en gestichten van het bisdom.
van Deventer, Leiden, 1725 2 deel, bl . 441-444.*

(Thouret, who abused metaphysics so much, substituted the law for sovereigns, and said in 1789, speaking of the clergy: "a body only exists through the law, and their rights depend on the law; it can modify them, destroy, and the constituent power has the right to examine to what extent it should allow them to participate in these rights" (October 23.) "A prior property: the law is a chimera," replied the abbot. Maury, "it only exists through the law. Rousseau defined property: The right to the first occupant through work. The law had to intervene: because no one sows unless he has the certainty of doing so. harvest. It is not correct to say that the nation created the bodies; it received the ministers into its bosom: we possessed property before the conquest of Clovis.

It is iniquitous, when one's land lacks water and dries up, to carry its water onto another's land. This is what those who give their property to convents and churches do, while those who remain in the world and bear all kinds of burdens need the property that is given.

In 1789, the question of equity was set aside; we focused on the question of law. The Count of Mirabeau strongly insisted on this... point: "Some," said this fiery opponent of the clergy, "have only considered the ownership of ecclesiastical property in relation to the public interest; but this motive, however great it may be, would not be sufficient to decree that these goods belong to the nation, if one were thereby to violate the properties of a large part of its members. » (October 30.)

"Such a law is not made in hatred of religion, but because the laity would no longer be able to bear the essential burdens, if the majority of property became dead hand and therefore no longer able to be used. be useful to the republic. »

Thouret expressed himself in the same sense: "It must be declared that bodies will no longer be able to possess. This decree will benefit the population. The ability of bodies to possess dried up this first political view: because, as soon as the goods were once in their hands, the other citizens were deprived of them. » (October 23.)

“By passing such a law, the sovereign does not exercise his power over religious persons or things, but over temporal persons and things, over whom he can command.

He only wants these goods to remain in the world, and he makes it impossible for citizens to make these same goods useless to public affairs.

There is no harm done to the Church regarding the property it owns; we only prescribe a new form or mode to put the Church in possession of new goods.

The sovereign would experience too much harm if priests and religious continued to acquire so much property: because with each acquisition they make, the sovereign loses his rights of alienation and other princely rights.

Finally, it is permitted to obstruct the transmission, by testamentary deed or inter vivos, of the property of this or that type of person: because the will of the legislator has, according to the laws, a power equal to that of the citizen who disposes of by will or otherwise.

Public utility, Count de Mirabeau also claimed, “is a supreme law, and must not be balanced by a superstitious respect for what we call the intention of the founder, as if ignorant and narrow-minded individuals had the right to ‘chain the will of future generations. » (October 30) But Abbot Maury forcefully maintained “that it was necessary to respect the foundations; that the cult had never been endowed by the nation; that there were no public foundations, but private foundations. » (October 30.)

We are morally certain that the author of *Antiquities* professed Lutheranism, and yet he makes a reflection which proves his lack of faith in the solidity of the reasons alleged by his co-religionists, to seize the property of the clergy.

"However convinced," he says, "that certain people are of these reasons, and however great the number of partisans they have united, there are nevertheless distinguished canonists who have been very few, or, for better I mean, not at all shaken. »

It is even with the same impartiality that our author summarizes the opinion of those who fought against new ideas. This is how he expresses himself:

"Churches and convents can acquire real estate by requesting the consent of the prince and the magistrate of the towns. Many writers and zealous defenders of ecclesiastical immunities have considered the necessity of this assent as a contempt, a violation; the destruction of the freedom of the Church. »

"All those who establish such constitutions," says a writer, "those who give them advice, their confessors, if they do not dissuade them from such acts, are thereby excommunicated, — liable to all the penalties decreed against violators of ecclesiastical property, — and required to repair all the resulting damage to churches and convents.

Petr. Jacobi, ap. Peckium, from Amortiz., c. VI

"Those who disapprove of legislation hostile to the Church maintain that the right to buy, exchange and give goods belongs to every man from whom

it has not been specially taken away; and that, according to a received maxim, we must, in doubtful matters, side with the opinion which is the most useful and profitable to worship; that freedom consists in executing one's will, as long as the law does not oppose it; and that consequently, these laws and notices take away from churches and convents a right which belongs to every man, and that they invalidate and violate, with regard to religious people, the freedom which is common to all. »

As for the first passage that we have just cited, is it necessary to point out that we would try in vain to prove the original despotism of sovereigns? This despotism is formally opposed to the very idea of society. "Men," says de Bonald, "beings similar in will and action, but not equal in will and action, are all, by the sole fact of this similarity and this inequality, in a system or an order necessary of wills and actions, called society. »

The first level of society was the family; the reunion of families formed the nation. No family without a father, no society without government; so we call *anarchy* society left to itself, society *without a leader*. Does natural law give the father despotic power over his children? No. For what? Because, if he governs his children, he in turn is governed by the law of God.

It is the same with government, in any political society: it is despotic if it offends the rights that the citizens have carried with them from the family into the nation; he is despotic if he deviates from the law of God.

That's the principle.

As for the fact, why fear that the clergy would become too powerful? It was creating a ghost for the pleasure of fighting it; and why not fight it also where it was more real, that is to say among... these greedy people who only thought of acquiring and own entire villages? why not also prohibit them from the right to acquire? We admit that the placards contrary to this right were not made in hatred of the Church and the convents: were they less unworthy for that? What did the motive matter if the result was the same?

The acquisitions made by the clerics did not increase the expenses of the laity, because the taxes on the lands passed with them to the new owners.

As for the rights of alienation and other princely rights, good princes have always preferred to lose some advantages rather than deprive the Church of a right which is preserved for the simplest lay person. And this conduct was as adroit in politics as it was just in the face of reason: in fact, it had often happened that the sovereign, suddenly attacked, had found help only in the rich abbeys, where his equity had allowed wealth to flow. accumulate.

What happens after that to the considerations of public good, which were put forward in the 16th as in the 18th century, to strip the Church of the goods that its ministers had acquired at the cost of their sweat? Under the pretext of general utility, the most abundant sources of state property have been dried up: for it would be in vain today to ask those who bought ecclesiastical properties at

a low price to consent to sacrifices such as convents once made.

Whatever the correctness of these principles and the consequences which flow from them, one of the first projects of the French revolution was, as we know, the nationalization of the property of the clergy, and the author of this motion was too famous Talleyrand. But what is generally ignored is that the diplomat, before proposing the confiscation of ecclesiastical properties, had warmly defended them against unjust prejudices, and thus justified the words of Sieyès, when he said in his *Summary Observations*:

“Any man who stands firmly on the line of principles is sure to displease those who deviate from them, whether on one side or the other. I do not doubt in the least that those who fiercely approached the clergy in the 17th century were the first to superstitiously flatter them in the 12th century; the same principle guides them: they serve the reigning prejudice. »

Here is the fact as reported by Feller:

“In 1783, the king of Sardinia claimed the property of the Célestins of Lyon, of which his ancestors had been the founders. A memorandum was then written to prove that the clergy are true owners, and this memorandum is in the hand of Mr. Abbé de Périgord, since bishop of Autun, of this man who was subsequently the most frantic advocate of the spoliation of the churches and ecclesiastics, of this man who found it right to give and sell everything that is not profane property. »

T.III, pp. 592 and 593. — At the end of his life, Prince Talleyrand returned to his first principles; in 1838, he signed a retraction as follows:

"More and more touched by serious considerations, led to judge in cold blood the consequences of a revolution which brought about everything and which has lasted for fifty years, I arrived, at the end of a great age and after a long experience, to blame the excesses of the century to which I belonged and to frankly condemn the serious errors which, in this long series of years, have troubled and afflicted the Catholic, Apostolic and Roman Church, and to which I have had the unfortunate to participate.

If it pleases the respectable friend of my family, the Archbishop of Paris, who was kind enough to assure me of the benevolent dispositions of the Sovereign Pontiff towards me, to assure the Holy Father, as I desire, tribute of my respectful recognition and my complete submission to the doctrine and discipline of the Church, to the decisions and judgments of the Holy See on ecclesiastical matters in France, I dare to hope that His Holiness will welcome them with kindness.

Exempted later by the venerable Pius VII from the exercise of ecclesiastical functions, I sought, in my long political career, opportunities to render to religion and to many honorable and distinguished members of the Catholic clergy all the services which were in my power. I have never stopped seeing myself as a child of the Church. I once again deplore the actions of my life which

saddened her, and my last wishes will be for her and for her supreme leader.

CHARLES-MAURICE, prince DE TALLEYRAND.

Signed in Paris, May 17, 1838.

Written on March 10, 1838.

LETTER TO HIS HOLINESS GREGORY XVI.

VERY HOLY FATHER

The young and pious child who surrounds my old age with the most touching and tender care, has just made me aware of the expressions of benevolence which Your Holiness has deigned to use with regard, by announcing to me with what joy she awaits the blessed objects that she wanted to send to him. I am impressed by them as on the day when Monseigneur the Archbishop brought them to me for the first time.

Before being weakened by the serious illness from which I suffer, I wish, Most Holy Father, to express to you all my gratitude and at the same time my feelings. I dare to hope that not only will Your Holiness welcome them favorably, but that you will deign to appreciate in your justice all the circumstances which directed my actions. Memoirs, completed a long time ago, but which, according to my wishes, must only appear thirty years after my death, will explain to posterity my conduct during the revolutionary turmoil. Today, so as not to tire the Holy Father, I will limit myself to drawing his attention to the general error of the era to which I belonged.

The respect I owe to those from whom I was born does not prevent me from saying that my entire youth was led towards a profession for which I was not born.

Besides, I cannot do better than to rely on this point, as on all others, on the indulgence and equity of the Church and its venerable head.

*I am with respect,
Most Holy Father,
of Your Holiness,
The very humble and very obedient son and
servant,*

CHARLES-MAURICE, prince DE TALLEYRAND.

Signed in Paris, May 47, 1838.

Done March 10, 1838.

"The religious are too rich," said the Voltairians. "It is," replied Bergier, "as if we were saying that they were too laborious, too economical, too wise administrators of their property; have they taken away from the世俗s the ability to do the same? We agree that they do not spend their income on themselves, that most lead a frugal, modest, mortified life: what then becomes of this income? They have not yet been accused of burying them or transporting them to foreign countries. We assume that their farmers, the workers they employ, the guests they receive, the poor, the sick, the hospitals they surround, absorb at least part of it. They contribute in proportion to their income to the subsidies and donations that the clergy makes to the king. Were the monks wrong to provide the sovereign with a resource? will we blame them for the help that the State finds among them? ...it is

true that monks do not make the same use of their wealth as opulent secularists: they do not spend it on maintaining sumptuous crews, feeding a legion of idlers, paying large sums for dramatic actors, etc. It is undoubtedly a misfortune. But they ruin neither the baker, nor the butcher, nor the merchant, nor the tailor; they work a lot and pay their workers. If it is a scandal in a century like ours, we must forgive it. This is not philosophical humanity; but these are civil virtues, the practice of which it is good not to be lost. »

Bergier was not the only one who supported the rights of the clergy; many defenders of property joined him, and one of them said with justice: "There is much cry against the wealth of religious people, as a result of this false, restless and turbulent spirit, which we call the spirit of reform, otherwise philosophical mind; we are in a way scandalized that men who are claimed to be useless to the State, own such beautiful and vast estates; we should first ask these rebels if this crowd of rich people who, from the produce of their lands, maintain twenty seraglios in the capital, and only use their wealth for the most shameful debauchery, are much more useful to the 'State.

"If men are only esteemed for what they consume, religious people consume as much and in a more honest and more useful way: they consume on the spot, and return to the earth the fruits they draw from it; they enliven culture, spread abundance everywhere, make the poor work, relieve the unfortunate; their farmers, more comfortable, better fed, better housed, have the richest farming workshops, and are able to make the greatest advances to fertilize unproductive lands. Religious people

never enjoy luxury; all their expenses, in consumption and in buildings, are for the benefit of the land and the people, and it would be a public calamity if their possessions became the prey of a few greedy and insatiable courtiers, who would dissipate in Paris, in extravagant fantasies, the substance of an entire province. »

DE RELLER, t. III, p. 533, note.

The author of *The People's Awakening* has grasped the side of the question with as much depth as causticity.

A. If anyone can complain about the use of monastic property which always benefits even from the abuse that is made of it.

Here, in your commune, is an abbey where twenty-one land revenues of twenty-five to thirty thousand francs by not doing much: the Church will greed them, and with good reason; but for you, from a temporal point of view, the twenty lazy people are better than one, or two, or three most active secular masters, especially if they are not excellent Christians.

“Indeed: 1 – What are these lazy people? Almost all children of the people, and who cannot forget it: here are sweet places for those of your children who have more aptitude for books and prayer than for the pickaxe.

2 - Where do the lazy people eat this nice income?
On site, and you understand that they don't eat alone.

3 - Thirty thousand francs of land income assume a certain number of farming families: but ask the farmers if lazy religious teachers are not a little better than alert secular masters.

4 – Is it not true that the abbey of lazy people is a bit like everyone's house, perhaps too much so? When she is celebrating, the whole parish is celebrating.

(Extraordinary circumstances had established in Germany a host of ecclesiastical sovereignties. To judge them in terms of justice and gentleness, it would be enough to recall the old German proverb: It is good to live under the crosier. Never, in these peaceful governments, there was no question of persecution, nor of capital judgments against the spiritual enemies of the reigning power - J de MAISTRE, Letter from a Russian gentleman on the Spanish Inquisition 1st letter.)

We go to the abbey church, where we hear and see very beautiful things. After that, the bigwigs of the parish form a circle at the abbot's house, sometimes eat at his table, and always benefit from this friction and extend the circle of their ideas. During this time, the readers go to the library, the horticulturists converse with the gardener brother, the playful youth play in the courtyards, on the abbey square, or crowd around the monk or the brood brother who has the reputation as a storyteller.

5 - When the parish is in mourning following a scourge, is the abbey not the refuge of all those who suffer the most? In short, this house of lazy people is still for the people a beautiful school of civilization and a granary of abundance. If ecclesiastical reform enters into it, there will be a redoubling of charity, a redoubling

of benefits in all respects; but if the secular reform takes hold, don't you see what will result?

D. Yes, the lay abbot will consign the people to the door and put a bulldog in place of the good brother doorkeeper.

A. Without doubt, and this change will not yet be the most deplorable. What will the new abbot do? If he doesn't get the idea of setting up an English-style factory there (which God preserves your beautiful and good agricultural population!), he will almost always go to town to eat up the income of your twenty lazy people. This is where he will transport the beautiful library, the beautiful statues, the precious paintings, etc. It is true that he will perhaps make better use of the land temporarily, by doubling the leases, by frequently changing farmers, by devastating the forests, etc. but you see the results. I will pass over many other miseries. The history of your abbey being the softened history of all the abbeys secularized by the Pansards; as much as they must insist on the secularization of convents and roar against the abuse of monastic properties, this people, who are not decidedly stupid, must insist that we respect this heritage of the people, and tell the bellies hollow who covet: "Beware whoever touches it! »

D. That's right, and we are beginning to understand that the *reason of state*, which these gentlemen put so much emphasis on, could well be a pure inspiration of the belly.

A. There is no doubt about that. *Reason of State* is conceived under a leader of brigands: he cannot renounce the profession without getting into trouble with

his people. But the Head of a State and his ministers, who always have the means to live honorably, would be enormously guilty before God and before men, if they used the strength that they receive from God and the State... to violate, for the benefit of a few thousand pansards, the most legitimate and most popular properties that exist. If they believe in this way to raise their finances, wasted by their follies or those of their predecessors, they are blind and impious, who believe neither in the God of justice nor in history.

"We noticed," says Bergier, "that all ecclesiastical property was pillaged, which happened often, the State nor the people never benefited from this spoil. The people, far from being relieved of the weight of public burdens, on the contrary lost assistance on which they had the right to count. This is what we saw in Sweden, in Denmark, in Saxony, in France after the decadence of the house of Charlemagne, in England during the so-called reformation. In the latter country, the confiscation of ecclesiastical property so reduced the revenues of the crown, put the sovereign so indebted, that never was his word better justified than that of Charles V, when he said of Nero of England that: he had killed The goose that laid the golden eggs. Poverty became so great that, during the reign of Elizabeth alone, eleven bills were passed to provide for the needs of the poor.

»

Two old proverbs, even pagan ones, said: *Theft does not make you rich.* — *The theft done to God devours the thief.* And the story says: Nothing could be truer.

Henry VIII robs the men of God and the common people: his finances are devoured, and since then the common people devour England, which, in turn, devours the common people. — The National Assembly stole, in 1789, the Church, the convents, the common people: immediately bankrupt, with orders to the plunderers to devour each other while devouring France.

When greedy speculators,” says Bergier, “*discuss the use of a prey of which they hope to remove part, nothing is so beautiful as their plans: the operation they propose must bring back the golden age. If the government was blind enough to fall into the trap, it would not take long to repent. When the shares are made, everyone keeps theirs, and public utility projects go up in smoke.*

Spain, under the regent Christina, stole the Church, the convents, the common people; and the finances and peace of Spain were decidedly lost, if Isabella's ministers had not suspended the work of destruction. The Swiss cantons, whose public coffers were once overflowing and whose taxes were zero, are stealing the property of churches, convents and the common people; and if Switzerland has not yet been *robbed* by a diplomatic decision, it at least knows that it is heavily in debt and taxed. Notice to looting legislators.

Here is another to the crowns who prepare and encourage looting.

The advisors of the crowns said: The gold of the Church, of the convents, weighs too much in the social balance, and the influence it gives to the Church is a notch in the crown: let us put it, as much as possible, under the administration of the State, and *let's round off* the crown. This has been said in England, France, Spain, Italy, Germany; and in these countries, the gold of crowns has become so light, that you can put it on a child's head without regency, because it is accepted that kings reign and not govern: if a light breeze carries away a crown, the people are as little alarmed by it as if it were a kite. In vain, gentlemen monarchists, you have tried everything to strengthen the crowns; you put them here on a round head, there on a flat head, further on a square head; you have cushioned them in a hundred ways: and yet, at the first shock, they all shake and many roll. Where does this come from? Because they are too light and too round. Listen to a man who knows more than all of you:

“As long as Jesus Christ reigns at the right hand of the Father and there is a Christian conscience in the souls of peoples, the Church of Jesus Christ and its most devoted children will enjoy the right to acquire and possess; or, from this day on, no one will enjoy it in peace, whether he is king, whether he is noble, whether he is bourgeois, whether he is a maker of books or clogs, a scratcher of paper or a scratcher of the earth.

Rich clergy, they say, imminent revolution; rich clergy, poor country; rich clergy, dissolute clergy: three favorite axioms of the enemies of the Church.

Yes, rich clergy, imminent revolution; revolutions are made to rob the clergy, no one will dispute this: also the word revolutionary is, in such cases, synonymous with plunderer, and history proves that the clearest result of these revolutions is to enrich their authors.

“The devotees of the paunch,” says the author of *Le Réveil du peuple*, “are mostly hollow-bellied and have thrown their heritage to the four winds, while the devotees of the cross have kept theirs. These have here and there beautiful lands and good income: these have only debts, and, as they love spending as much as they hate work, all they have left is to hang themselves or to secularize convents. What tempts them and can reassure them against what you say is the example of England, of Protestant nations, and of so many Catholic countries where we have been able to devour religious men and women without being devoured.

A. It’s true, my friends; but so much does the jug go into water that in the end it breaks. There is no doubt that the time has come for Europe to repair or pay for its three-century orgy.

For me, as for anyone who has given a little thought to the course of divine and human things, England is judged. The twelve thousand prisons that it has replaced its eight to nine hundred Catholic convents and its iron legislation against the poor will not save it. Its twelve million starving people are a mine of frightening power... Catholicism, which is growing visibly there, will be able to soften the punishment due to the most anti-Christian internal and external policy that has ever been

seen; but the punishment will take place, and it will be an epoch in history.

As for the other nations, some thoroughly Protestantized by Luther and Calvin, others half or three-quarters Protestantized by totally crazy governments, it must be admitted that they are not on a bed of roses either. The reformed states had barely repeated this cry: "Down with popery and monasticism!" » that Anabaptist communism arose everywhere with the cry: "Down with the rich!" » These excellent logicians were exterminated; but communism has continued to smolder under the religious ruins piled up by the Reformation, and today it emerges armed from head to toe. The so-called Catholic rulers, orators and writers have constantly said: "Let us in any case imprison the Pope and the bishops, and make good war against religious societies, because it is a dagger whose handle is in Rome and the point in any place! »

And they imprisoned and waged war so well that religious societies gave way to secret societies.

Against the terrible passions set in motion by the monks of hell, the sovereigns have millions of soldiers and thousands of guns. Will this be enough? I do not want to resolve the question at the moment; but I ask this: Did not the two hundred thousand religious of both sexes who once maintained in Europe the Christian spirit of disinterestedness and charity cost a little less to the people than our millions of soldiers, and did not offer Are they not a stronger guarantee of tranquility?

D. Without doubt; but wouldn't this outburst against the monks prove that there were great abuses in the convents?

A. That there were greater or lesser abuses, not the slightest doubt: abuse, the fruit of our weakness, follows man everywhere; but it is infinitely less to be feared in the convent than in the century. For what? Because in the century, everything leads us to relax and worship our passions, while the religious profession obliges us to combat them, provides us with all the means, and places us under the surveillance of an authority which never ceases to remind the religious of the commitment he has made, in the face of God and men, to work for his moral improvement. Because abuses abound in government, in families, in marriage, in property, should we abolish governments, the family, marriage, property? It is obvious that the enemies of religious life are angry not with the abuses, but with the institutions themselves. Don't we see that their first blows always target the most fervent and active institutes?

Finally, as there is no word that is more abused than the word abuse, tell me briefly what the pansards reproach the religious the most for.

D. They reproach some for intrigue and the mania for wanting to regret a world they have renounced.

A. Yes, nothing revolts thieves and libertines so much as the mania that religious people, employed in the direction of souls, have of saying to those who are at the orders of thieves: This is an injustice, you cannot participate in it! than say to the young girl: Watch out! run

away from this snake! This is what your priests do: so they are all intriguers to be hanged.

Instead of relying on their executioners, judge religious people for yourself. Have they never given a mission, a retreat in your parish or in a neighboring parish? Well ! do they act like the pansards? do they sow division in families? Do they raise the wife against the husband, the children against the fathers, the neighbors against the neighbors? do they give rise to quarrels, lawsuits, etc. ? Enlightenment, consolations, reparation of wrongs, reconciliation of enemies, arrangement of trials, etc. this is what they leave in their wake, and this is what makes them supremely odious to those who live off your ignorance, your dissensions and your vices.

What else do we say?

D. We are told that religious mendicants are an encouragement to laziness; that they encourage one of the great social evils, begging.

A. Respond to those who tell you this: You are imbeciles or brazen liars. Go to a Capuchin convent, and, faithful to the signal of the bell whether by day or by night, do everything you see them doing; then, after forty-eight hours. Come tell us if this is where laziness can reside. Forced begging is an evil as incurable as the cause which produces it; the only way to alleviate it is to combat the greed of the rich and the demoralization of the poor, and this is what religious begging does. Also, where mendicants in religious clothing were expelled, beggars in rags multiplied so much that it was necessary to build convents for them, called begging depots, for the public, without it being possible to encage more than a fifth of them.

And you could add that the beggars on the street or in the depots are the least inconvenient, the least expensive of the countless beggars created by pan-Sard governments.

D. What are the beggars created by Pan-Sard governments? asks Plato-Polichinelle.

A. These are the salary beggars, the job seekers, the beggars in charge of the treasury, all those who are handsomely paid, not to expedite matters of public interest, but to multiply them, confuse and create a hundred thousand cases useless. The capuchins of the bureaucracy are a little more pretentious than the children of Saint Francis of Assisi, in terms of living and food. They have not taken a vow of chastity: If they have a wife and children, the State, which is their father, must raise the children and create places for them; if they are single, for every three Who live without female society, there will be three who will be doubly provided with it. And you know it costs more than marriage. Finally, when you say to the capuchin questor: My brother, I can give you nothing, the good brother leaves after a gracious greeting and prays for you, Mails when you say to the questor of the capuchins of the State: This year I don't pay tax, the garrison is coming.

D. It's good: we will give to religious beggars, to pray for the reduction of taxes and to the lazy people who live. It goes without saying that this reasoning can only be applied to abuse, and that the State is only just by generously remunerating the services of the useful and zealous official.)

The question of the depreciation of the property of the clergy is very topical, firstly because it is the favorite object of certain men who would like to reprimand even the Pope himself, and secondly because we still feel, and perhaps more than ever, the disastrous effects of the cataclysm of the 18th century.

Here is what MA Letellier wrote on this subject in the French newspaper *la Vérité*:

"At the beginning of the revolution, the income from the estates of the French clergy, including those of the colleges, was estimated at more than one hundred and twenty million, and the market value of these same estates at nearly four billion.

TH. Barrau, History of the French Revolution, p. 132.

These values would be more than triple today. The Constituent Assembly, in decreeing that all these goods were at the disposal of the nation, added: "...To provide in a suitable manner for the costs of worship, the maintenance of its ministers and the relief of the poor. The endowment of each priest cannot be guaranteed less than twelve hundred pounds per year? not including housing and dependent gardens. »

"France adopts and professes the Roman Catholic religion. If there are, as they say, forty thousand parishes in the kingdom, we can believe, by sticking to two priests per parish, that it will be necessary almost a hundred thousand. It would be difficult to assess their salaries, one in the other, at less than 1200 pounds. In this assumption, here

is already a sum of 120 million, recognized as essential to support the established cult in France, without counting the costs of the thing. » (Sieyès, Summary Observations.)

Has this law at least been executed? is it today? How many country priests are there who, in exchange for the goods taken from their churches, receive the twelve hundred pounds promised by the Constituent Assembly, and who, if they had been made to follow the progression which took place in would all values and the price of all things represent three to four thousand francs today? "Are we unaware that with the miserable salary the State gives them, the priests serving our rural parishes barely have enough to keep from starving? We will perhaps be told that in addition to this salary, the servants also have the casual! Alas! the casual, for them, are the alms which they are obliged to measure with miserable parsimony; it is the destitute, the orphans to feed and clothe, the sick to help who they are obliged to help at every moment.

The "salary" - the Constituent Assembly of 1790 at least expressed itself with more propriety and respect, because it said the "endowment" - the salary, at least, remained the responsibility of the State: also is-it is regular, and can, to a certain point, be reconciled with an appearance of independence; but the costs of worship, the maintenance of churches and presbyteries were placed at the expense of the communes. Well! that our honorable Contradictors take the trouble to travel through some rural communities, even around Paris; that they visit these modest buildings dedicated to the worship of the

immense majority of French people; let them enter the presbytery, where the priest's poverty is hidden, and let them see for themselves how they are maintained.

Churches fall into ruin; the priest is no better housed than the poorest peasant. And if, struck by this abandonment, this indigence, they address the authority responsible for providing for it, that is to say the mayor, the latter will respond that the municipality is burdened, that he has its small and large communication paths, the country guard to pay, and that there is nothing left for the costs of worship.

What we say about priests, village churches and presbyteries, we could say about most bishoprics and diocesan buildings. Some of our cathedrals, these monuments from all periods of our history, and of which France was, rightly, so proud, only escaped complete ruin thanks to archaeological science, which came very quickly. about taking them under his protection. The State took charge of their maintenance and conservation, as historical monuments: religion was no longer enough to recommend these noble basilicas.

The salary of a bishop is barely equal to that of a stockbroker's clerk. The prelate always lives in a palace; but half of this palace, due to lack of furniture and maintenance, remains abandoned. It can barely cover the expenses of his episcopal tours, But all this is still nothing; a bishop has many other responsibilities, for which he lacks all resources: his small seminaries, essential to the recruitment of his clergy, and to which the State refuses any kind of subsidy and scholarships; its elderly and infirm priests, who, from the moment they can no longer cope

with the duties of ministry in a parish, no longer have either salary or asylum, and have only the assistance of the bishop to live on. He even has priests banned...

What is the profession, what is even the priesthood that does not have its unworthy, its incurables? By rejecting from the bosom of the clergy these unfortunate people who are no longer priests or lay people, the charity of the bishop would like to at least open a refuge for them, ensure their life, open the way to repentance. He cannot; he must reject them into society, where they become what they can, subjects of scandal forever, and, just yesterday, one of these unfortunate people filled the Church with mourning and desolation.

This is what produced, for the French clergy, the substitution of salary for endowment, of which the revolutionary law of 1790 stripped them, and what were for the nation the profits of this spoliation, which deprived the clergy of all independence , which condemned him in advance to extend his hand to all the powers that could succeed one another, which left him no other strength than that which he draws at all times from his virtues and the graces which he ceaselessly pours on the Church its divine founder! Was the State richer as a result? have its debts been paid, as the promoters of the measure had promised? Ask the history of those disastrous times. All these goods were sold at a low price, *we know of such a rural property which was sold for the value of the trees that were there, and such an abbey which was paid for with the price of lead from the roofs.*

And the law of 1790 actually had no other effect, says a historian of the revolution whose impartiality we will not contest - M. Th. Barrau - than to arouse the greed "of a crowd of people who prided themselves on becoming owners cheaply. »

Protestant England itself appreciated this situation, and the *Times* admitted into its columns a letter in which its Paris correspondent expressed himself as follows:

The Catholic clergy of France is of all those who are paid by the State the one who receives the least. In the diocese of Meaux, for example, the Protestant minister receives at least a fixed allowance of 1,500 francs from the government, and from the department 200 francs to cover the expenses of his pastoral visits, independently of the donations made to him by his co-religionists. It is true that his rights, as father of a family, are greater than those of the Catholic priest; but, on the other hand, there are certain functions that he can fulfill and which are forbidden to his *colleague*, and these functions are more or less remunerated. The current emperor has made some efforts to improve the condition of the senior clergy. This is how cardinals are senators by right and receive the emoluments attached to this dignity. Archbishops have a small sum in addition to their remuneration as prelates. Bishops of the first class (the classification does not carry any pre-eminence, it only relates to the extent and importance of the diocese) have an income of 25,000 francs; those of the second class, an income of 15,000 francs, and those of the third, an income of 10,000 francs. These emoluments are not excessive; and, as the senior clergy is no longer, as in the

past, taken from the superior or wealthy ranks of society, it is rare for them to own private property.

But the real difficulty for the clergy begins in the positions lower than those we have mentioned. The priests of a large city, the capital of a department or district, have a salary of 1,500 francs. This is for first class. A second-class priest receives only 1,200 francs, and those who are attached to the service of a country church, 850 francs. The latter form the immense majority of the 40,000 members of the clergy of France: and again, of these 850, the 50 were added very recently. I must also say that the municipality adds to these 850 a sum of 100 to 450 francs. There then remains what is called the occasional, composed of small fees for different purposes, such as masses, weddings, funerals, and rare particular donations, shared between the priests of the parish.

The rural clergy must contribute, by a contribution of 20 to 25 francs per year, to the relief fund for elderly and infirm members of the clergy.

The occasional event depends on many circumstances, bad harvest diminishes it and even eliminates it entirely, and it is precisely then that the appeals made to the charity of the clergy are the most numerous and most pressing. The first door at which the poor man in his misery is that of the priest, and it is fair to add that he rarely knocks in vain.

When we reflect that there are no less than 30,000 members of the clergy of France in this petty and precarious position, we cannot help but agree that their

resignation, their honorable conduct and their morality are worthy of the greatest praise.

The ownership of Church property is therefore sacred in its origin; it has been protected by governments worthy of the name; it responded to its goal through the use that the clergy made of it for the benefit of worship, the State and suffering humanity.

This property was attacked and overturned for the apparent purpose of serving the public interest; but in reality to satisfy the hatred of the impious and establish the fortune of the bold who had nothing to lose. The nationalization of ecclesiastical property has always been disastrous to the State, which it has put into debt; to society, which it has deprived of a natural support; to the Church, which it has placed in a sort of dependence.

This spoliation is therefore impolitic, unjust, disastrous and sacrilegious.

Punishment of sacrileges

A special protection never ceases to watch over people and things dedicated to God, and divine vengeance has always weighed heavily on those who persecute his ministers or seize objects consecrated to his worship: countless facts prove this truth historical.

In the first centuries of the Church, the persecutors of the true faith fell into the hands of a God jealous of his glory. Lactantius recorded their unhappy end in his work: *De Mortibus persecutorum*. In the following centuries, the same crimes brought the same punishments on their

perpetrators. Proof of this can be found in several special works, among others, in a treatise published in German, then translated into Latin under this title: *De sacrilegorum vindictis, quibus omnibus temporibus et sœculis, Deus eos vindicavit , who præter jus, fas et œquitatem , ecclesiastica bona temere occuparunt , and basilicas ac monastery spoliarunt and violaverunt .*

Libellus ... germanice nuper edilus, nunc primum autem latinitate donatus per TILMANNUM BREDEBACHIUM. MDLX V.

But the most interesting work on this subject is undoubtedly that of Knight Henri Spelman, an English gentleman. Here is what Gibson, editor of this writer's posthumous works, says:

Knight Spelman also made a history for the defense of the rights of the Church; it is dated the year 1632. Stephens began printing it in 1663; but the edition was suspended, we do not know why, except probably out of consideration for the high and low nobility, whose depredations the author revealed. The printed sheets of this manuscript also perished in 1666, in the Great Fire of London.

“However,” said Abbot de Feller, “the loss was not irreparable. A copy of part of this work was found among the manuscripts which the Bishop of Lincoln had bequeathed to the Bodleian library, and the publisher was fortunate enough, moreover, to recover the parts which were missing. We understand quite well why the famous Gibson did not include this work in the folio collection that he gave under the title of *Rehiquiæ Spelmanianæ* . It

would have been reckless to publish a story that highlights the enormous sacrileges and shame of the nation's persecutors.

What must give more credence to this work is that Spelman was an Anglican, and, consequently, that his collection cannot be attributed to the supposed fanaticism of the Papists: for this is how philosophers and sectarians treat the wise observations and true stories of Catholics. According to them, the defenders of religion are only enthusiasts, fanatics, whose overheated imagination leaves no opening for discussion and healthy criticism. But the judgment of these frenzied adversaries will never be adopted by common sense and impartial reason.

Spelman derives sacrilege from *sacrum*, sacred, and from *light*, to take, to remove. He defines sacrilege: an invasion, a pillage, a usurpation, a theft of sacred things, done to God, whether the things immediately belong to his divine majesty, or whether they are reserved for the celebration of the holy mysteries. Such, according to him, was the rebellion of Lucifer, as well as all kinds of idolatry. This was also the crime into which the demon led our first parents, under the sacrilegious pretext that they would become like gods; and it is in opposition that Saint Paul says, when speaking of Jesus Christ, the second Adam, that being truly God, he did not believe that and an usurpation of being equal to God.

Philip., II, 6.

It was again in the first man a kind of sacrilege to touch the fruit that God had reserved for himself, and in

Cain to have offered to God only the refuse of the fruits of the earth, keeping for himself what was there. had better.

The author then moves on to other species of sacrilege, which concern time, people, ministry, holy places and sacred things.

Sacrilege of time, — profanation of the holy days, which recalls that reckless Israelite who, for having violated the holy day of the Sabbath, fled stoned by the very order of the Lord.

Num., XV, 32-37.

Personal sacrilege — committed by one who dishonors the ministers of the Lord and those consecrated to him. “Fear the Lord,” he himself said, “and honor the priests”

Eccli. VII, 31 and 33. Deuter., XII, 18.

Touch not my saints, nor harm my prophets.

Ps. CIV. 15. I Par., XVI, 22.

The Gibeonites, Jeroboam, Joash, Zedekiah, provide memorable examples of this type of sacrilege.

Sacrilege of the ministry, - of which he is guilty who acquires it unworthily or by usurpation: such as were the sacrileges of Nadab and Abiu , who were devoured by fire,

Leviit ., X, 1-5.

and those of Saul and Uzziah.

Reg., XIII, 9-14; II Par., XXVI, 16-21 IV Reg. 4-5.

Sacrilege of places, — violated or desecrated, as the place where the burning bush was, Mount Sinai, the temple of Jerusalem, the churches, etc. "If anyone comes to desecrate the temple of God," says Saint Paul, "God will destroy him. »

I Cor. III, 17.

Nebuchadnezzar, Antiochus Epiphanes, Heliodorus, Lysimachus, Menelaus, Nicanor, are great examples of the vengeance that God formerly exercised against the defilers of his temple.

Sacrilege of holy things — such as sacred vessels, ornaments and effects belonging to holy places or intended for divine worship. Thus, God strikes the Bethsamites with death, for having cast unreligious glances on the holy ark. So, Achan was stoned to death for stealing what God had condemned to anathema. Thus, Balthazar saw the sentence of his condemnation written on the wall, for having desecrated the vases of the temple. The usurpation of offerings made to God is also included in this species of sacrilege.

After these preliminary notions, the author moves on to ecclesiastical history, and traces the punishments experienced by those who wanted to destroy the chair of Saint Athanasius,

Baron., an. 356

as did President Julien, uncle of the Apostate, whose insides rotted immediately; Felix, who lost his blood and his life: Elpidius, who died miserably in prison,

all three for having attempted to remove the sacred vessels from the church of Antioch.

Theodor. – *S. Chrus.* – *Ammian.* – *Barron.*, an. 362.

It then takes us to the 6th century, under Gontrand, under Chilpéric, under Childebert, in Auvergne, in Touraine, etc. But it is on the events that happened in England that he dwells by preference. He details the facts with accuracy, going back to the turn of the century. They are given their dates and all their circumstances, with quotations from the most famous authors who collected them. We see, in the 10th century, the tragic end of Richard, Robert and Anesgat, in clear punishment for their sacrileges. This long list ends with verses from that time, which are more true than elegant:

*Your male gaudetis , whoa tandem suscipietis
Iniquity fruit, darkness , fires, mourning :
In fact pardoner , and just yet God avenges
Which are their own fortifications, which are He
punishes enemies.*

William the Conqueror and his posterity deserved a memorable place in this history, and the author did not fail to give it to them. He first notices that this prince, passionate about hunting, had destroyed twenty-six villages and as many parish churches, in an area of thirty miles: it was to make a park and enclose wild animals there. This same prince had also ruined several churches in the French wars, and he had seized the sacred vessels and the riches of the monasteries, as well as all the gold and silver that the English had taken refuge there. These

sacrilegious attacks did not go unpunished: God took revenge on him and his descendants. His son Robert rebelled against him, and this unhappy father found himself abandoned at his death by his other children. All the lords who were following him disappeared; the officers of the palace thought only of plundering the furniture and precious vases. The corpse of the king remained almost naked, without anyone thinking of paying him his final duties. Finally, there was only one knight who took care to have him transported to Caen, to the church of the monastery of Saint-Étienne, which he had built. There by divine vengeance pursued him: for, as the corpse was being carried to the church, a fire suddenly arose from a neighboring house, and spread with astonishing stink to a large part of the town. It did not take much to disperse the convoy and to abandon the dead body. However, people gathered to attend the funeral, where most of the abbots and all the bishops of Normandy were present; but a multiplicity of events as striking as they were singular once again disturbed the ceremony. The bishop of Evreux , who was giving the funeral oration, having conjured those present to pray to God for this prince and to forgive him for the offenses they may have received, we saw a bourgeois from Caen, named Anselme Fritz Arthur, and more commonly Asselin, rush into the middle of the assembly and cry out in a loud voice: I declare before God that this land where you are preparing to bury this body, legitimately belongs to me: it is a field that the prince took from my father by violence, to build this abbey, and he never wanted to hear him get back at it.

This is why, he continued, I claim my inheritance and I forbid you, on the part of God, to bury the usurper there.

These words, which historians have unanimously transmitted to us, and whose reality philosophers today would not dare to contest, astonished the entire assembly. The bishops and lords, having verified this fact, before ignoring it, gave sixty sols to Asselin for the burial place, and promised him an equal portion of land to compensate him for that which had been usurped from his father. Henri, William's youngest son, added a hundred pounds to compensate him.

This was not all, and other terrible accidents were to follow the unfortunate remains of this desecrator. When they wanted to place it in the vault, the space that had been left there was found to be too narrow, and when the coffin was pushed into it, it broke. The corpse, which was larger and which had not been embalmed, burst: which filled the whole church with an unbearable infection, which the smell of the perfumes which were burned in the censers could not correct, so much so that most of those present were forced to flee tumultuously from the church.

After so many horrible circumstances which accompanied the burial of this sacrilegious prince, his ashes were no less disturbed, after several centuries of peaceful burial. They were in fact thrown to the wind and his tomb completely destroyed in 1562, when the French and English took Caen, under the leadership of Châtillon. Those who consult history will be able to see how the corpse of Châtillon, known under the name of Coligny, was in turn treated in the Paris massacre.

If we pass from the punishment of William to that of his posterity, we will see that the curse of the father extended to his four sons, three of whom soon began to wage war against each other, with the fierceness that usually have enemy brothers. Robert was deprived of the crown of England by the disposition of his father, who did not love him, and of the duchy of Normandy by the conquest of his brother Henry, who put out his eyes, and who kept him prisoner during the twenty-seven years that this unfortunate prince still lived. Richard, his only son, hunting in the New Forest, where his grandfather had destroyed so many churches, was killed by an arrow shot at random, during the lifetime of his unfortunate father.

The conqueror's second son, also named Richard, had been crushed by the fall of a tree, in the same forest, during his father's lifetime. Guillaume, nicknamed Roux, after having surpassed the sacrileges of his father, and persecuted the famous Lanfranc and Saint Anselm, was also killed in the forest by an arrow shot without design by Gauthier Tirel, one of his courtiers. Florentius adds that he fell dead on the very site of a church that his father had destroyed, and from which he had chased the monks. He left no posterity, any more than his brother Henry I, who died in the Forest of Lions, in Normandy, in the year 1135. This prince had two sons, one legitimate and the other natural; but they were submerged in the fifteenth year of his reign, with part of the nobility, on the journey they made from France to England.

Thus the race of Normandy died out, approximately in the same space of time as that of Nebuchadnezzar, that is to say, about sixty-eight years

after William the Conqueror had devastated the churches and removed the holy things.

The author then reports that Ours-Albot, sheriff of Worcester, incorporated part of a monastery and a cemetery into the castle he built there, and that the archbishop predicted to him that, if he did not restore this usurpation, his posterity would bear a curse. And this is what I myself have seen done," said Malmesbury, as quoted by Camden.

In 1098, Hugh, Earl of Shrewsbury, not having anywhere to shelter his dogs for the night, sent them to the church of Saint- Fridank ; but the next morning he found them all enraged, and he did not take long to bear the penalty of his desecration: for, having embarked the same day, he was attacked a few hours later by Magnus, King of Norway, who shot an arrow in the eye. This blow caused him to fall from his ship, and he was swallowed up under the waters, leaving no posterity.

In the year 1140, King Stephen, having seized various possessions of the bishopric of Salisbury, and having taken the bishop prisoner, despite the curses and imprecations that Saint Oswald had launched three centuries previously against the usurpers and violators of the property of this bishopric, he was summoned to appear in a synod at Winchester, before his brother Henry, who was bishop and legate of the Holy See. Count Albery de Vere, a very eloquent man, was sent there on behalf of this prince, and there pleaded his cause with so much art and finesse that nothing was done. The count was assassinated in London, and, in the At the same time, King Stephen was taken prisoner. However, he did

not become more respectful towards holy things: for, having regained his freedom, he had several churches pillaged by his Flemish soldiers and converted the convent of Wilson's nuns into a fortress. But God's vengeance soon broke out on this defiler: a fire reduced the town of Wilson to ashes before his eyes; all his people were massacred; his treasure, his crockery and everything he had most precious was plundered, and he himself found his salvation only in flight.

After a few useless attempts, he found himself obliged to make the most shameful peace and himself place the crown on the head of Duke Henry, his enemy. Finally, he died miserably, without leaving a male child, having lost his son to a disastrous end: the historian says that this young prince, dissatisfied with the peace that his father had just made, wanted to take revenge by pillaging the surrounding area. of Cambridge and the lands of Bery Abbey. But he did not enjoy his spoils: for he had barely finished carrying the harvest of these Cantons to his fortress, when, that very day, having sat down to dinner, at the first morsel that he put it in his mouth, he lost his mind and died in this unfortunate state.

Thus, these reckless princes sensibly experienced the curses fulminated by Saint Oswald, against the usurpers of the property of the church of Salisbury. They extended to Guillaume Martel, squire of King Stephen, who also owned these goods, but who, having been taken prisoner, had to give them up for his ransom. In the reign of Edward III, they were in the power of the Earl of Salisbury, who died a sad death and without an heir. They subsequently fell into the hands of the Duke of

Northumberland, who, convicted of the crime of high treason, perished at the hand of the executioner. After him, the Duke of Sommerset suffered the same fate; and so the Lords Paget, de Wauthier, and the Count of Sommerset left no posterity.

It is not out of place to observe that the author, Anglican as he is, places strong emphasis on the curses that were formerly pronounced, when a church was built or endowed, against those who would dare to desecrate it or usurp its property. There is no difficulty in recognizing that these curses were like barriers and ramparts, to protect temples and ecclesiastical property from sacrilegious attacks; and he observes that these curses, for having been made in the most remote antiquity, lose none of their energy, and that the explosion of these spiritual thunderbolts does not act with less violence, than if these imprecations had come from 'be launched immediately. Such, he says, was the curse fulminated against those who broke the Covenant which the Israelites had contracted with the Gibeonites. More than five centuries had passed since that memorable time, when Saul, having failed in the commitments which the people of God had sworn, the Lord took a striking vengeance, by afflicting Judea, under the reign of David, with a famine three years, and by abandoning the descendants of Saul to the Gibeonites, who put them to death on the cross, as we see in the second book of Kings, chapter XII.

Our author adds to this story a long list of usurpers, from the year 1139 to the year 1192, under the reign of Henry II, who had Saint Thomas of Canterbury,

this famous defender of ecclesiastical properties, assassinated. He notes that all the accomplices and perpetrators of this assassination perished miserably, and that their race did not survive beyond that of Nebuchadnezzar.

He reports that Richard I, after having pillaged several churches in 1194, was wounded by a crossbow bolt, in front of Chalus, in Limousin, and that he lost his life. A poet of that time transmitted this event to us in a couplet, where, through a play on words, he alludes to the theft of the sacred vases, the kidnapper of which was punished before Chalus.

*Christ, yours In the chalice * prey becomes prey
Chalucis;*

*He was angry in short you reject those who took it
Cross*

**Pour the cup.*

Speaking of Edward I, the author says that he seized all the priories, assigning to each monk only eighteen pence a week, and allocating the surplus to his finances; that he then had all the money taken from the monasteries of England, and their funds and those of the bishoprics seized; that, moreover, he placed all the ecclesiastics outside his protection, so much so that they could be insulted with impunity, no longer being under the protection of the laws; but that after all these sacrilegious attacks, he lost his conquests in Scotland, and that Edward his son was several times defeated, then

deposed, imprisoned, and finally that he was put to death by a cruel type of torture, by forcing him a hot iron in the foundation through a horn pipe, lest the burn appear.

He cites, on the occasion of William Bruce, who had seized the property of a chapel, this text from Saint Augustine: *Hoc aufert Fiscus, quod non accipit Christus. Dabis impio militi quod non vis dare sacerdoti.*

(*Saint Augustine, in Serm. De Temp.*)

He adds, according to other historians, that it is verified by sustained experience that, when princes and powerful men have once committed sacrilegious usurpations, they have nothing but misfortunes to expect, and what a deplorable end to suffer. This is what he proves by the fatalities that happened to William Bruce. King John, having some suspicions about the fidelity of this lord, one of the richest in England, asked him for his sons, his nephews and his own wife as hostages; and, when this was refused, he sent soldiers to seize William and all his family. Informed in time of this design, they retired to Ireland, where the king pursued them from retreat to retreat, until finally, having fallen into his power, he had them confined in Windsor Castle, and left them there. perish from hunger, with the exception of William, who escaped from his prison and came to die shortly after in France, leaving all his great possessions, according to the expression of Saint Augustine, to the taxman and the usurpers, as punishment, undoubtedly, because, despite the advice of Hur, his chaplain, he had not returned the property of the chapel which he had robbed.

Our historian then talks about what happened to King John Lackland. This prince, after having plundered the churches in the provinces of Norfolk and Suffolk and mistreated the ecclesiastics, led his army, loaded with the holy remains, through marshy places; the earth opened up, according to Ston, and it swallowed up men and horses. Those who had already embarked perished in the sands of Willstream, with the immense booty that had been taken from the churches. The king had taken the lead; but if, luckier than Pharaoh, he escaped the shipwreck, at least he hardly survived it, since five days later he died, deprived of all consolation, in the year 1216, some say of poison, others of having eaten too many peaches. The servants immediately stripped him of everything around him, and did not even leave him with anything to cover his corpse. On this subject the author exclaims: *Discite, o reges, sacrae because turbae!*

He also reports several notable features of divine justice, and, among others, the punishments suffered successively by a powerful lord named Robert Fitz-Walther, Falcadius de Bront, William Earl of Pembroke and his sons, Edward II, Edward Bruce, Edward III, Jean Arundel, whose families perished, those who bear the name today being of another lineage.

Spelman then moves on to the enterprises attempted without result on ecclesiastical property, during the time of Henry IV.

The people and the great people of that time, he says, gradually losing the veneration and respect with which their ancestors had imbued for the ecclesiastics, began to cast their eyes of envy on the riches of the

clergy, claiming that with the income of These goods could be made into a perpetual fund, capable of providing abundantly for public necessities, for the maintenance of an army of one hundred and fifty lords, fifteen hundred knights, six thousand squires and one hundred military hospitals. The project was specious. But the Archbishop of Canterbury stopped the execution in parliament in the sixth year of Henry IV. To protect the king from this sacrilegious usurpation, it is enough for him to demonstrate that after Edward III and Richard II had confiscated the ecclesiastical property that the French and the Normans owned in England, and which were valued at several million marks However, these sacrilegious princes were no further ahead in their finances, and on the contrary, they became more unhappy. He represented to him that the same would apply to him, if he were so ill-advised as to imitate these usurpers and subscribe to the criminal project of the communes; he added that he would not be one mite richer, and that the fruit of his usurpations would be dissipated before the end of the year. The archbishop's remonstrances made an impression on the king's mind, and the project was not executed; but, if Jean Cheiny, who supported him in his capacity as speaker of parliament, did not bear the penalty of his sacrilegious efforts, it seemed reserved under Elizabeth, to her great-grandson, Thomas Cheiny, *lordwarden* of the Five Ports. This lord was the greatest owner of the kingdom, and his wealth was so considerable that Elizabeth one day told him, jokingly, that she and he were the best thing in England. It was another Lucullus in his magnificence. Its

livery alone cost him more than three thousand pounds sterling. But this superb display disappeared like a flash.

From the streams of iniquity whose course we have followed, we have arrived at this immense sea whose sacrilegious waves have swallowed up, devoured so many millions belonging to the churches, monasteries and convents which were the glory and happiness of England. Henry VIII's hatred of the clergy and his insatiable avarice led him to a rampage and devastation which the Anglicans themselves could not help but blame and deplore. The Parliament, prince, failed in what it owed to the country and its Oaths, by cowardly consenting to depredations which it should have opposed, even at the risk of its life. It is true that this bill was discussed for a long time and even rejected, but it is no less true that Parliament finally consented to it. This is how it happened.

The king, having assembled the communes in his gallery, made them wait from early in the morning until well into the afternoon. He finally appeared in the assembly, and, after having made a few rounds in the square, throwing threatening glances to right and left, he said these few words in a thundering tone: "I learn that my bill will not pass not; but I pretend that it passes, or I will take revenge on your heads! » And without further explanation, he went into his study, leaving them seized with a human fear which prevailed over the fear of God and the voice of conscience. The bill came out, and all that Henry VIII desired was granted to him.

There is, however, one thing to observe: that in abandoning the churches and religious houses to the King, Parliament did not intend for them to be demolished

or used for secular uses. He counted rather on the conscience and the promises of the king, who, in an address to the members of Parliament, thanked them for the confidence they showed in him, by leaving at his disposal the use of sanctuaries, colleges, hospitals and churches, "in the right persuasion in which they were that he would regulate everything to the greater glory of God and to the advantage of public affairs. » — "If, against your expectations," he continued, "I allowed the ministers of the Church to fall into degradation and misery, or for the sciences and literature to suffer, and that the poor found themselves abandoned and without resources, you could then rightly say that I abused your trust, and that I did not act as a charitable father, as a faithful friend. You could even reproach me that the public good is indifferent to me, and that I do not have the fear of God, to whom we will have to answer for our actions and even our intentions. But doubt not that your just expectation will be fulfilled beyond all that you yourselves could desire. »

Henry VIII first sacrificed the small convents. This iniquitous measure soon aroused violent opposition in the northern counties, "where the people retained a deep attachment to the ancient doctrines, and where the clergy, further removed from the influence of the court, seemed less disposed to abjure their opinions, according to the will of the sovereign. Each successive innovation had aggravated their discontent; But when they saw the destruction of the establishments they had venerated since their childhood, the monks driven from their homes, and, in several places, forced to beg for their bread, and the poor, formerly fed at the gates of the convents, now

abandoned and without help, they listened to the declamations of the demagogues, unfurled the standard of revolt, and, arms in hand, demanded the redress of abuses. »

This enterprise, called the pilgrimage of grace, was drowned in the blood of its leaders and accelerated the ruin of the monasteries that remained intact.

The accusations were renewed against the convents which still serve today as a theme for the unjust declamations of the enemies of the Church: the cloisters, it was said from then on, were useless, and the monks were lazy in the charge of society.

Do these slanders, repeated a hundred times since then and a hundred times refuted, still deserve the honors of discussion? We will only oppose them here with an admission taken at random from the documents of the time.

We know which men Henry VIII had charged with carrying out the visit, that is to say the destruction of the convents: infamous agents, lost in morals and reputation, degraded creatures, who respected nothing and knew nothing. 'other goal than that of satisfying royal greed and their own. Ruses, lies, slander, all means were good to them, as long as they succeeded. Well! these men, whatever the degree of degradation to which they had descended, saw themselves obliged to pay homage to the virtues and regularity which reigned in the religious houses which Henry VIII coveted. Here is how two of them express themselves, in a letter addressed to their leader:

Most honorable lord, we present to you our humble greetings, and write to inform you that we have carried out the commissions that the king entrusted to us, starting with Chacumbe, where we have accomplished all things according to our mission. From there we went to Asheby, which illness forced us to leave after a short stay. We then proceeded to Catesby, where we fulfilled the king's commission, according to his high command and according to our poor means.

We found Catesby 's house in perfect order; the prioress, a strong, wise, discreet and very religious woman, is at the head of nine sisters as pious, as devout as she, practicing obedience as we have seen in times past, and as well as we do could never see it.

The house of Catesby is situated in a district where it can come to the relief of the king's people, and of his Grace's poor subjects, who are also aided, as we have been told by various honorable persons, residing near this convent, as well than other witnesses. Therefore, if it pleased His Highness the King to be willing to allow such a house to exist, we believe that His Grace would find none more worthy of providing the King with the opportunity to show his gracious charity and piety. We further warn you that, as for his duties towards the king in this present affair, as well as for the good maintenance of us, the commissioners and our company, we have never found any nuns and we will not find any probably not in the future whose conduct will be wiser and more discreet.

H. Ellis, Original Letters illustrative of English history. London, 1845, vol. II.

These are the establishments which gave way to workhouses! Catesby was no exception: His Charity, his piety, his devotion, were those of the immense majority of English convents. But that mattered very little to Henry VIII, the convents had possessions, and that was their crime.

The Northern insurrection admirably supported the execution of the king's sacrilegious designs. The monks were accused of having induced their tenants to join the pilgrimage of grace; and a commission was created, under the presidency of the Earl of Sussex, to inquire into their conduct. I will cite, as a sample of his way of proceeding, the seizure of the great monastery of Furness. All members of the community, as well as the tenants and servants, were successively questioned in particular; and the result of a prolonged examination, although two monks were sent as prisoners to Lancaster Castle, produced no incrimination against the abbot or the rest of the brethren. The commissioners went to Whalley, and new summons called the Abbot of Furness before them. We started the search again, and the result was the same. In these circumstances, says Count Henri in a letter which still exists, discussing with myself on the path that should be taken, the said monks of the said abbey, and consequently putting it at your gracious pleasure, I have determined to try, as for myself, to discover if the abbot would be happy to hand over the said monastery as a gift and donation, for you, your heirs and substitutes and this opening being politely made to the abbot, we found it of a very easy mind and ready to follow my advice, in consideration of Your Grace.

Consequently, on April 15, 1537, it was proposed to the abbot to sign an act by which, having *recognized the disorder and irregularity towards God and the king, of the brothers of the said abbey*, he gave, for the acquittal of his conscience, and handed over to Henry all the rights and advantages he possessed in the monastery of Furness, its lands and its revenues. Officers were immediately sent to take possession in the name of the King: the commissioners followed them with the abbot, and, in a few days, the whole community ratified the act of its superior.

The history of Furness is the history of Whalley and the other great abbeys of the North: they were visited under the pretext of the last rebellion; they managed to rob their owners and transfer them to the crown.

We proceeded in almost the same way in the South. We first resorted to persuasion, and when this method did not succeed, we resorted to violence. Here's how om did it:

- 1- The superior and his monks, the tenants, the servants and the neighbors were subject to minute and vexatious surveillance: each of them was encouraged to accuse the others, or they were ordered to do so; and wicked insinuations, baseless fables, were carefully collected and recorded.
- 2- The commissioners had the accounts of the house presented to them, compared the expenditure to the receipts, scrutinized each item with an air of suspicion and the desire to find something to take back, and asked for the

representation of the money coined, of the silverware and jewels.

- 3- They made inquiries in libraries and private rooms, and examined books and papers, and the discovery of any opinion or treatise in favor of papal supremacy, or of the validity of Henry's first marriage, was regarded as proof. sufficient attachment to the enemies of the king and disobedience to the Statutes of the kingdom.

In support of these details, Lingard cites a letter in which Catherine Bulkeley, Abbess of Godston , wrote to Cromwell :

Doctor London came suddenly to my house, bringing a numerous suite with him, and threatening me and my sisters, claiming to have commission from the King to suppress this house in spite of my rights. When I told him clearly that I would never put the abbey in his hands, because he is a former enemy, he then began to solicit me, and he deceived my sisters one after the other, in such a way that I have never heard that the king's subjects have been thus tormented: he lodges here, and he remains there at my great expense and expense, and does not want to take charge of my answer, which is that I will not postpone from my abbey until I know the gracious command of the king and your lordship. This Doctor London, who is only a man without faith, as informed Your Lordship as I was a prodigal and a thief. Your Lordship knows well that only the opposite is the truth: because I

have not touched a single penny of the property of this monastery, movable or immovable.

Cleop. E, IV, p. 238.

Fuller and Strype tell us that the Abbess of Godston was not exaggerating anything about Doctor London: they report in fact that this so-called visitor of the winds was not a great saint, since he was accused of perjury and debauchery, and condemned first to ride through Windsor and Ockingham, head towards tail, and then to do public penance at Oxford. Bedyl, Layton and Lee, other visitors, were also nothing but scoundrels. This Bedyl played a role in the destruction of the London Charterhouse about which Hall says in his chronicle:

On June 19, 1537, three monks of the Chartreuse were hanged and quartered at Tyburn, and their limbs exposed in the neighborhood of London, for denying that the king was supreme head of the Church. — We know what this accusation was worth.

These monks were called Exmeuve, Middlemore and Nudigate. When they were put on trial at Westminster, they behaved stubbornly and stubbornly. Indeed, upon reading the indictment, which revealed in what treacherous manner they had spoken against the majesty of the king, against his crown and against his dignity, they did not blush at their conduct and had no objection. shame. On the contrary, they confessed to their crime without seeking to defend themselves: because, several questions having been asked of them, they only responded with malicious silence. And it appears from the interrogations they underwent at the Tower of London,

that they considered Lord Cromwell and the others who were to judge them as heretics and unworthy of response.

»

This account of the Protestant Hall is summarized as follows: the three Monks in question remained faithful to their faith, and, by Imitating their divine Master, they deserved the crown of martyrdom.

There remained other Carthusians at Newgate. It was of them that the infamous Bedyl wrote to the no less contemptible Cromwell: My very dear lord, after my very sincere compliments, it will please your lordship to learn that the monks of the Charterhouse of London, who were imprisoned in Newgate, because of the treacherous conduct which they have held for so long towards the king, are punished by the hand of God, as you will see by the enclosed document. I am not angry about it, when I consider their way of acting, and I would like all those who do not love the king and his temporal honor to be in the same case.

Ellis, Original Letters, 1. C.

Now, as a result of unjust and iniquitous tortures; *Methods of torture were varied at the Tower of London. Sometimes we used a large oak frame, longer than it was wide, fixed three feet above the ground. The accused was brought under this instrument, and there, lying with his back on the ground, his fists and feet were tied by means of ropes to the two shorter ends of the frame, which were cylindrical pieces fitted with levers. When the executioners, by means of these levers moved in*

opposite directions, had raised the patient to a height, the judges began the interrogation, and as long as the answers were not satisfactory, the operation of the levers tightened the ropes more and more, until the poor man's bones were dislocated.

Sometimes iron gauntlets were used, which could be tightened with screws. The patient was first placed on three pieces of wood one above the other, which were removed successively, after having attached him to a beam by means of these gauntlets so that he remained suspended without support. "I felt," said F. Gerard, who spoke of it from experience, a "great pain in the chest, in the stomach, in the arms and in the hands: it seemed to me that all my blood had been pumped back into the arms. and would spring out through the fingertips. I was wrong: my arms swelled, until the gauntlets disappeared into the flesh. I had been hanging for an hour when I weakened. When I came to, I saw myself in the arms of the executioners, who replaced the pieces of wood under my feet and hung me up again. During the five hours that I remained in this position, I weakened eight or nine times. »

There were also the little comforts. It was a sort of cell, of such small dimensions and such a construction that the prisoner who was locked up there could neither stand, nor walk, nor sit, nor lie down: he was obliged to squat and stay in this

*position for several days. (Theatrum crudelitatum
hæreticorum nostri temporis. Antwerpæ, 1592.)*

But these various means of questioning the accused were nothing compared to Scavenger 's daughter. This torture, so called from the name of the inventor, consisted of two iron arcs joined together at one of their ends; the other end was curved outwards, and by means of a ring they formed a circle which could be tightened as desired. The patient knelt on the part where the arches met; the executioner sank his head and chest; he weighed all his weight on this body, he pushed it back as low as possible, and suddenly he closed the ares with their curved ends. The body instantly became a kind of ball, which only betrayed humanity by the blood gushing from the nostrils, hands and feet of the tortured person. Scavenger 's daughter was Elizabeth's sweetest hobby — the Virgin Queen!!!

Five monks were dead, two about to expire and two sick; only one was healthy.

Glastonbury Abbey was treated with no less barbaric violence and cruelty. The buildings of this abbey formed a whole full of grandeur and magnificence; the church above all was a true masterpiece, to which few cathedrals could be compared. Glastonbury was made, in a word, to attract the eager glances of a despoiling monarch: so, Richard Whiting, who was then abbot of this monastery, and who had governed it for many years with all possible wisdom and prudence, did not find -he has no

thanks to the tyrant, despite his great age, his virtues and his perfect probity.

The convent, says Pugin, had great wealth and this was its crime, although its income was spent on good works.

A.- W.Pugin , *Types of Gothic architecture*, trans.
by L. DE Lobet . Liège, t. II, p. 86 and 87.

The *abbé* was reproached for his grand manners, but it was in keeping with the customs of the time. To cover his vexations with a hypocritical veil of legality, Henry had judged it appropriate to prescribe that, except in cases of felony and treason, the destruction of religious communities should only be carried out after their spiritual leaders had given their consent. Now, the venerable Whiting having energetically refused to give his, it was necessary, to overcome his resistance, to invent some crime against him, and this is what the *visitors hastened to do*.

Whiting was therefore arrested at his manor of Sharptam, near Glastonbury, and taken prisoner to the Tower of London, where he had to undergo interrogation before the henchmen of this Thomas Cromwell, who was at the same time vicar general of the king in spiritual matters , Prime Minister, and the most fiery, the most merciless promoter of the ruin of religious establishments. *In Ellis's collection are several extracts from the memorandum or diary which Thomas Cromwell himself kept of his own facts and thoughts, which extracts are sufficient to prove the profound immorality and cruelty of this character.*

The venerable abbot was soon released, with an injunction to return to his convent and await the king's orders there. But as soon as he arrived at Wells, he was summoned to appear in court, and to be tried there, according to the law, on charges of high treason and theft: his persecutors, in fact, accused him of having stolen crockery of his church and of having hidden in his home a book that visitors had discovered there, and which was a criticism of the king's divorce.

See on this subject, in the History of the Reformation, by Burnet, t. III, Part II, p 211, Ev. of Oxford, 1822, the letter of denunciation addressed by the visitors to the Lord Keeper of the Privy Seal.

Despite the falsity and stupidity of these accusations, this worthy old man was nonetheless condemned to the punishment of traitors.

The act or formula of the death sentence for the leader of high treason is reproduced in an article in Gentleman's Magazine (March 1834, p. 268). It is not long since this monument of barbarism disappeared from the arsenal of English criminal laws, although its application had fallen into disuse for many years.

Arrested the next day in the middle of his convent, he was not even granted, although he asked for it while shedding tears, the favor of saying a last farewell to his brothers; he was ignominiously thrown onto a rack, and thus he was dragged to Torr-Hill, where he was hanged and quartered in the company of two other monks, Roger

Jacob and John Thorne, condemned to the same torture as accomplices of their abbe.

Lord John Russell immediately wrote to Cromwell:

My Lord, I address this letter to inform you that on the 13th of this month (November) the Abbot of Glastonbury was brought to justice, and the following day executed with two of his monks, for having robbed the church of Glastonbury, on the mountain near Glaston. The body of the said abbot was divided into four parts and the head cut off: one of the quarters is at Wells, one at Bath, one at Gloucester, and the rest at Bridgewater. His head was placed above the gate of Glaston Abbey.

Ellis, t. II, p. 98.

A few lines later, John Russell is not ashamed to praise the jury that convicted Whiting, proclaiming it filled with the best will to serve the burp. As for the desire to serve justice, this is not in the least question.

Needless to say, Glastonbury was immediately invaded by the king's officers, the monks were ignominiously expelled, and the buildings, the pride of art, soon disappeared under the hammer of these new iconoclasts.

Such was the profoundly impious and sacrilegious persecution in which Henry VIII enveloped the monasteries of England. In his hatred against the papacy, he had sworn to exterminate the monks, and he succeeded. But this libidinous monarch had forgotten these words of God: *In qua mensura mensi fueratis, remittance vobis;*

Matt., VII, 2.

And his race disappeared, as he had caused the convents to disappear.

Henry VIII had two sons and three daughters: two died young; the three others, Edward, Mary and Elizabeth, succeeded to the crown, but left no posterity. His natural son, the Duke of Richmond, also died without children, so much so that the race of this sacrilegious prince was extinguished, like that of the destroyer of the temple of Jerusalem, and his kingdom passed to a foreign nation and to another house, sixty-eight years after he had pillaged and sacked churches and monasteries.

Divine justice did not spare Henry VIII's accomplices. Thomas Cromwell had barely completed his work of destruction when he was in turn accused of high treason and heresy, and beheaded, without any form of trial, on July 20, 1548, that is to say approximately three after his elevation to the dignity of *Earl* of Essex. His grandson dissipated his entire estate, and he was left with no more land in England than his grandfather had left to the monks.

Spelman searched the office of the Upper House of Parliament to find out the Lords who were present at the dissolution of the twenty-seventh year; but the acts were so poorly preserved that he could not find the names of these lords. He supplements this by giving the list of those who attended the parliament of the thirty-second year, and who must be for the most part the same as those of the twenty-seventh year. He is particularly keen to make known what their destiny was and that of their posterity.

Of around twenty bishops and archbishops whom he designates by their family name and that of their sees, some had a deplorable end; but he supposes that the majority were openly opposed to the usurpation, and that the bill only passed by a plurality of votes from the secular lords: this is what he remarks, after having given the list of the spiritual lords who were present in parliament on Friday, May 23, 1540, in the thirty-first year of Henry VIII, the fifteenth day of sessions, when the bill to secure the monasteries to the king was drawn up; he observes that in other acts where the bill passed unanimously, it is said: *nemine dissentiente*, and that this note is not found in this one. This omission seems to indicate - which is probable - that the party of the seculars outnumbered that of the ecclesiastics.

The secular lords who attended the parliament in the thirty-first year of Henry VIII, were seventeen in number, all specified by name or title. Almost all of them died at the hands of the executioner or in the Tower; several were carried away by disastrous accidents; very few of them left any posterity, and this posterity died out before the fourth generation.

The barons of this same parliament numbered twenty-five in all. Their fate was similar to that of the lords.

The persecution of Henry VIII, far from enriching the crown, impoverished it considerably; and ecclesiastical revenues, melting like snow and flowing with the rapidity of a torrent, took with them a large part of state property. These goods were formerly valued at twenty times more than they were subsequently.

The confiscations of so many monasteries and churches caused irreparable harm to all the bodies of the kingdom. We saw all the good institutions wiped out and all the useful establishments destroyed. Thousands of servants found themselves without service. The workers lacked work and found themselves with their arms crossed. A laugh, maintained and dressed. There was no more hospitality, no help for the sick, no free education for children.

Spelman goes into great detail about what happened to those who appropriated, acquired or administered the property or income usurped from the convents. And it is here that the historian surpasses himself, showing through striking and well-established events that the unjust acquisition and contempt of holy things and the property of the churches, that the mere management and administration of these invaded property, inevitably bring the curse of God on the purchasers, on the administrators and on their posterity.

In the province of Norfolk, for example, churches were converted into public buildings, factories, large buildings, and stables. Everywhere large projects were formed, many enterprises; but there were only losses and bankruptcies, and everything came to nothing. Among those who had been employed in the suspensions and administration of revenues, some were murdered, others drowned; These hanged or beheaded for real or alleged embezzlement; those stripped of their fortune and reduced to begging for their bread; some poisoned themselves or burned their brains out, several hung themselves or went mad, all had an unhappy end.

Coxford Abbey, formerly known as Ratha. We know that, having declared himself in favor of the unfortunate Mary Stuart, whom he wanted to marry, Elizabeth had him beheaded on June 2, 1572. This monastery having been confiscated, by this execution, for the benefit of the queen, she yielded to Edward, earl of Oxone, who dissipated all his property. Roger Townsend bought it. He had two sons, one of whom died childless, and the other had a boy and a girl. She was married to Jean Spelman, who fought a duel against Matthieu Brown, of Beach-Nort, and they both remained on the floor. His son Stanhope Townsend was also mortally wounded in a duel in the Netherlands, and died of his wound in London. Thus, Roger saw his entire family extinct. He undertook to build himself a house and use materials from Coxford Abbey. The church remained standing: he wanted to demolish it, and they started with the tower; but the first stone that came loose broke the leg of a worker. This accident did not prevent Roger from continuing the demolition, and the tower was toppled; in its fall it crushed a neighboring house, and a man named Seller was buried under the ruins. However, the materials were used in the foundations of this house; but barely were the walls raised above the ground, to the height of support, when they collapsed at the corners. Roger saw clearly that these foundations had to be abandoned; he had new ones dug, and, not using any stone from the abbey, the building achieved its perfection.

Before the great sacrilege of Henry VIII, Cardinal Wolsey had requested from Rome the suppression of forty small monasteries, for the erection of two collegiate

churches. Five individuals whom he mainly employed in this work, perished miserably: The first was murdered by the second, who was hanged; the third drowned in a well; the fourth, from being rich, found himself reduced to extreme poverty, and the fifth was cruelly mutilated.

The unworthy Wolsey, this butcher's son, who had amassed immense wealth, and who, through his perfidious advice, destroyed Henry VIII and religion in England, soon found himself despised by the great, hated by the people, overwhelmed by a crowd of accusations, opprobrium and misfortunes, and seized as guilty of high treason. He was taken to the Tower of London, but died on the way. It is claimed that he poisoned himself.

The hand which fell on the descendants and accomplices of Henry VIII, sacrilegious destroyer of English monasteries, also reached the house of Savoy, sacrilegious usurper of Sardinia. Sardinia belonged to the Holy See. As a result of political combinations, two treaties signed in London, under the influence of the British cabinet, on August 2, 1718 and January 20, 1720, without taking any account of the rights of the sovereign Pontiff, attributed Sardinia to the Duke of Savoy; and it was in vain that in 1722 the bull *In cœna Domini*, of Innocent XIII, pronounced anathema against the holders of Sardinia.

Bull. Rom. t. XI, p. 238.

The Duke of Savoy took possession of this island in 1720, and from then to this day his house has experienced the baleful effects of divine wrath. The elder branch died out. The new crown did not reach the fourth

generation; and it is a collateral branch, that of the Carignans, dating back to the last years of the sixteenth century, which was called to the throne. Of the seven princes who reigned from 1720 until 1849, four abdicated. The death of Victor Amadeus III, in 1796, presented circumstances even sadder than those of an abdication. During this period, the kings of Piedmont were deprived, for about thirty years, of the greater part of their states, and all were struck by domestic misfortunes, such as loss of children, premature death of queens and princesses, etc.

Nothing similar is noted in history, from the origin of the house of Savoy, during the eight hundred years which elapsed from the tenth century to the beginning of the eighteenth. Several times we see the reigning prince not leaving a direct heir; but the successor is always a close relative, whereas the Carignans went back to the sixteenth century, and were very distant from the first stem extinct in 1831. Here are some details concerning Victor-Amédée, first king of Sicily and then of Sardinia. We read in *the Annals of Muatori*: "Victor-Amédée embarked, on October 3, 1713, on the English fleet, which transported him to Sicily. The king and queen were crowned by the archbishop of Palermo, assisted by several bishops. This trip caused great expense. Victor was not compensated by the free gift from the Sicilians, considerable as it was, and the former subjects groaned for some time at the luster that their sovereign had just acquired. On his return from Palermo, he lost his eldest son, to whom he had left the government in his absence, and almost in quick succession his two daughters. Then

he found himself again surrounded by great complications, when Alberoni went to reconquer Sicily. »

He abdicated on September 3, 1730. "It is assured," says a recent historian, — and this version is the most accredited, — "that having lost his wife and wanting to marry one of his subjects, he wanted, by abdicating, to recover his freedom. He was over sixty years old. The following year, he conspired against his son, in whose favor he had abdicated, and he had to be arrested. He was locked up in the castle of Rivoli, and then in Moncalieri. He died on October 30, 1732.

Of BARTHÉLEMY, Princes of the House of Savoy. Paris, 1860

Charles-Emmanuel III reigned from 1730 to 1773. Although he was married three times, most of his life was spent in widowhood: in fact, his third wife died in 1741. He only had children of the second bed. His three daughters died without having been married. He remained outside the Seven Years' War; but he lost half of his States during the wars of 1733, 1742, 1747.

The first years of the reign of Victor Amadeus III (1773-1796) were peaceful, but the end was terrible. He married three of his children to members of the House of Bourbon: the Countess of Provence, the Countess of Artois; the eldest son, Charles-Emmanuel, married the venerable Marie-Clotilde, sister of Louis XVI. In 1792, the French took Savoy and bombarded Cagliari in Sardinia. Several years of war followed. In 1794, Pope Pius VI mediated between the king and the discontented Sardinians; we restore the cortès. Finally, the Treaty of

Paris forced Victor-Amédée to renounce Savoy and Nice, to expel the emigrants, and to dismantle several places. He only survived this humiliating treaty for six months, and still had to endure the most painful troubles, because of the reforms which were wrested from him from the financial embarrassments and the complaints he heard from all sides. He suffered apoplexy on October 15, 1796, and died the next day.

Charles-Emmanuel IV reigned for two years and two months. He abdicated in 1798, forced by the French, who had invaded Piedmont, and retired to Sardinia, where he made a second spontaneous and irrevocable abdication, on June 4, 1799. He had no children from Marie-Clotilde.

Victor-Emmanuel lived quietly in Sardinia until 1814. He rejected any idea of reform, and abdicated on March 42, 1821, in the presence of the insurrection. In 1789 he married the daughter of the Duke of Modena, who gave him only four daughters, including the venerable Marie-Christine, mother of the King of Naples. After fifteen years of exile in Sardinia, he had a seven-year reign.

Charles-Félix, third son of Victor-Amédée, died in 1831, leaving no children from his marriage to the daughter of Ferdinand IV of Naples. With him the ancient royal line died out.

The Carignan branch, which succeeded him, went back to Thomas-François, born in 1596, to Duke Charles-Emmanuel I, who married the daughter of the Count of Soissons.

Charles-Albert abdicated on March 23, 1849, and retired to Portugal, where he died four months later.

The facts that we have just gathered from the historical annals of England and Italy demonstrate to man without prejudice that, if it is true that God is patient, because he is eternal, it is also true that his arm often weighs down in this world on those who despise his law. Then his vengeances follow one another in terrible succession: here the impious are harvested at the beginning of their crimes; there they triumph for a time, even for a long time; but the more celestial clemency delays, the more striking the punishment. Our national history unfortunately also offers us terrible examples of the punishments inflicted by divine justice on sacrilege destroyers of the altar and the throne, on the impious who boldly trampled underfoot divine and human laws.

The annals of the revolution of 1789 are no less stained with the blood of the persecutors than with that of the victims: we could extract from them a long list of revolutionaries who, after having desecrated the churches, alienated the property of the clergy, put the priests to death and the monks found in a violent or miserable death the just punishment for their sacrileges and their crimes; we will limit ourselves to citing a few salient facts.

The Marquis de Condorcet, one of the most ardent supporters of the revolution, the sworn enemy of the priesthood, the nobility and royalty, did not escape the sad decrees of freedom of which he had made himself the apostle. His crimes could not win him favor before the

committee of general security: decreed of accusation on October 3, 1793, he was soon outlawed; arrested on March 27, 1794, he only escaped the final torture by being poisoned in the prison of Bourg-la-Reine.

Péthion, mayor of Paris, supporter of the most violent measures, was one of those who contributed the most to the confiscation of ecclesiastical property. He deeply hated priests, and declared himself highly protective of the men of disorder who made Paris the center of anarchy. A coward as much as a criminal, his inertia caused more assassinations to be committed than his cruelty. He wanted to step back after the death of Louis XVI; but it was no longer time: he soon became the irreconcilable enemy of Robespierre, his accomplice. Péthion, proscribed with the Girondins, wandered in Calvados and Gironde, and probably ended his criminal existence by suicide; he was found half devoured by wolves, in a wheat field, in Saint-Émilion, near Libourne.

In the name of Carrier all crimes come to mind: the death of Louis XVI; drownings, which this monster called vertical deportations; republican marriages, which consisted of linking an old man and a young girl together and thus throwing them into the Loire, and a host of other cruelties, which caused the death of more than fifteen thousand people. The reign of this rabid republican was not long: overthrown by Robespierre, he became the object of general execration, and went to atone on the scaffold for the long series of his crimes.

We named Robespierre. "The whole of France flooded with blood," says an author, "all its families in mourning, all its citizens trembling in the dire expectation

of the fate reserved for them: such is, in a few words, the history of Robespierre's reign. Fortunately, God, who wanted to punish us and not destroy us, did not allow it to last long. The power of some of his colleagues still seemed to Robespierre an obstacle to his ambition: he dared to designate them for death. These united against a common danger; and, when the 9th of Thermidor (July 27, 1794) came, he went up to the tribune to ask for six victims; his voice was stifled by a thousand, who shouted: "Down with the tyrant!" Indicted, he was put to the stand with Saint-Just, Couthon, Robespierre the Younger and Lebas.

Robespierre was first taken to the Conciergerie; but the terror which his name still inspired was such that the concierge refused to receive him there. He was then able to escape to the town hall. During this time, and as soon as the members of the Commune had learned that their protector was arrested, they ordered the tocsin to be sounded, and collected from the streets all those they found among the tyrant's friends; one of his satellites ran at full speed to close the city gates.

Henriot, commander of the national guard, and who was in a complete state of drunkenness, brought together some gunners to oppose the sections; but they refused to fire.

It is said that Robespierre, seated on an armchair, in the hall of the town hall, and surrounded by his adherents, refused to march against the Convention, so as not to be, he said, considered a tyrant by the obligation where he would have found himself to dissolve this body with armed force. However, he had not listened to these

considerations on May 81, 1798, nor in other circumstances. The Convention having outlawed its supporters, they became discouraged. A detachment of Convention troops enters the town hall. Robespierre hid in a dark place; his friends still made their last efforts to defend him; but a courageous gendarme Charles Méda, attacked by the municipal officers, discovered him, and, at the moment when he was about to commit suicide, fired a pistol shot at him, which shattered his lower jaw. Transported to the public safety committee of the Convention, he showed a courage of which no one believed him capable. Lying on a table, he suffered without complaint, without uttering a single word, the interrogations of his judges, the pain of his wounds, the fever which devoured him, and the insults of those who saw his sufferings with pleasure. The next day, 10 Thermidor (July 28, 1794), at four o'clock in the evening, he was taken to the scaffold with twenty-two of his accomplices. His face was unrecognizable, his eyes completely closed, and his jaw supported by a blindfold.

The people made the cart stop in front of the house they occupied; a woman began to dance around the car, crying: "Your death intoxicates me with joy; descend into hell with the curses of all wives and mothers!" » He was executed at the age of thirty-five. Its winners have since taken the nickname Thermidorians. The following epitaph was given to him:

*Passing by, do not mourn his fate:
Because if he lived, you would be dead!
D' Exauvillez, Fateful deaths of the impious, p.
243-245.*

These bandits and all those who helped them in their work of destruction received only the just punishment due to their crimes. But there is one much more guilty than them, and to whom they could have blamed their loss, because their conduct had been consistent with his principles: our readers have already designated Voltaire. It is useless to demonstrate here the influence that this too famous philosopher exerted on his century; it is useless to bring to light the perverse maxims preached by this brazen and debased man; by this unjust and ferocious man, who mocks his God, his father, his country; who tramples on everything that is sacred, and who prostitutes his talents to cause blasphemy even after his death. So, his last hour was terrible. Agitated by terrible convulsions, terrified by the idea of this future that he had mocked twenty years before, when he had said: In twenty years God will have a good time! he cried furiously: I am abandoned by God and men!

We know how Voltaire's agony ended. Tronchin, his doctor, was able to say with as much truth as conviction:

I would like all those who were seduced by Voltaire's books to have witnessed his death: it is not possible to endure such a spectacle.

But what we know much less is that the curse caused by the author even extended to the publishers of his works.

Here are the curious details that a French writer famous for the writings he published in defense of

Catholicism was kind enough to transmit to us on this subject, twenty years ago:

I will start with Beaumarchais, the first publisher of the so-called *complete works* of Voltaire. You can be assured in his biography that he lost a million in this vain enterprise.

He died suddenly in 1799.

Desoer, who published the Compact edition in twelve enormous *octavo volumes*, under Louis XVIII, died shortly after of consumption; and Migeon, his friend, who had left the table, died in the same way, exhausted.

C érioux and the widow Perronneau, who shortly after published it in sixty volumes *in-12*, found it a complete ruin, and disappeared.

Dalibon, who produced the most brilliant edition, with the funds (it is said) of Mr. Viscount d'Arlincourt, which I find hard to believe, after having had a car and led a great lifestyle, fell from there in the workshop of a color merchant, where he is a grinder worker at 2fr. 50 per day.

Touquet, who published Voltaire with such scandal, died in Ostend of cod indigestion, in 1831 or 1832. Garnery, his associate in the edition in seventy-five volumes *in-12*, died of sudden death and ruin.

Deterville, who is rich, published an edition of Voltaire, as a result of which he became blind.

Daubrée , also publisher of the *Works of Voltaire* , was assassinated a few years ago by a woman whom he accused of having stolen a ten-cent volume from him.

Renci , in Brussels, having a printing press and a certain fortune, published in-18 the Works of Voltaire and

Rousseau. He only completed this operation to fall into distress, and since then he has been a simple worker.

This, Sir, is all the information that I can give you as being perfectly accurate.

This is how history always confirms, here in one way, there in another, the oracles of the Lord, who said: "The wicked has brought forth injustice and conceived sorrow; he opened a precipice, he dug it, and he himself fell into it. The pain he wants to cause others will fall on him, and his iniquity will descend on his own head. »

One of our greatest poets had undoubtedly stolen a particle of this divine inspiration, when he wrote these verses, which, like a specter, should harass the wicked:

I have seen the wicked worshiped on earth;
Like the cedar, it hid in the heavens
His bold forehead;
He seemed to rule the thunder at will,
Trampled underfoot his vanquished enemies.
I only passed by: he was already no more.
(*ROOT, Esther.*)

The Convents avenged by Voltaire and Lamennais

In 1767, the very famous d'Alembert, others say it was Poullin de Lumina, published *the History of the establishment of mendicant monks under the veil of anonymity*. If there is doubt about the authorship of this pamphlet, there is none about the author of a certain pamphlet of the same type, which was published the same year. The spirit of these productions is easily

guessed; but the truth, which they arrogantly prided themselves on demolishing, also found its defenders.

Bonnefoy and Bernard seized on these words from Voltaire: In a work entitled: *On the Religious State. Paris, 1784.*

It cannot be denied that there were very great virtues in the cloister. There is hardly a monastery yet that does not contain admirable souls, who do honor to human nature. Too many writers have taken pleasure in researching the disorders and vices with which these asylums of piety were sometimes soiled. No state has always been pure.

Essay on the morals and spirit of nations, c. XXXIX.

And, from this fact, the two abbots admirably brought out the spirit of the religious state, the services it had rendered to the Church and to society, and those which it was called to render again.

Many writers had preceded Bonnefoy and Bernard in defending this thesis, among others, D. Rousseau, of the Benedictine order. This religious scholar had published, in 1767, a work entitled: *le Cœnobitophile, or Letters from a French religious to a lay friend*, in which he highlighted the errors committed by d'Alembert and the contradictions contained in the writings of Voltaire . It contains truly remarkable passages of logic and simplicity, written with a moderation which was certainly not worthy of adversaries who undermined the foundations of the social order and reviled everything that was most sacred

in religion. In one of these passages, he skillfully pits Voltaire against himself, on the question of convents.

"I needed," said the author to the friend to whom he addressed his writing, "some clarification on a point of history, relating to the object of my literary occupations. I went to MDL. You know that he combines profound erudition with the even rarer merit of politeness and gentleness of manners. He received me with all possible honesty. The air of friendship with which he accompanied his politeness surprised the company who were at his house. I read all the signs of surprise on their faces. I refrain from telling you that I barely received the honor of a glance from two young people. A lady in my sight asked for drops from England. I saw in this little maneuver what I already knew, that a monk should not count on the politeness of a very large number of individuals in France.

Other generalities which the French know to mutually bore each other were shortened on the new policies.

"Well ! my father," said one of these young people to me (*but in the most haughty and fatuous tone*), it is therefore true that finally the ministry, the clergy and are coming together to demand the suppression of your order and of all the monks? We hope that the sovereignly just king will soon complete a work that will be pleasing to the whole earth.

It seems that you undoubtedly desire, Sir, the annihilation of the monks; but a Christian king and legislator will certainly not take lessons of wisdom and politics from popular differences.

A king legislator! Hey! it is precisely because he is a legislator that he will annihilate a race of men who have only perpetuated themselves to the detriment of the true interests of the nation. Have you read the story, father?

Sometimes, Sir: I did not see that the happiness of the State was linked to the annihilation of the monks.

Really, I believe it: you only read legends; and I, my father, challenge you to name a single good politician king who favored monasticism.

Charlemagne, Louis the Good, Charles the Bald, etc.

Good ! Were these great princes?

What ! Charlemagne!

Hey! Yes! Charlemagne was superstitious.

I know he was a great man.

Tell me more about an Alfred, king of the English. This was an estimable prince! You have not included him among the saints, because he did not found monasteries. He undoubtedly thought, as Voltaire said, that, in a desolate state, which needed to be repopulated, he would have poorly served his homeland by favoring too many huge families, without fathers and without children, who perpetuate themselves at the expense of the nation. History, which moreover does not reproach him with any fault or weakness, places him in the first rank of heroes useful to humankind.

Essay on general history, t. 1st, p. 154.

The authority of Voltaire seemed to this young disclaimer to decide the question of fact. I asked him to pay attention that, in the large number of works that

Voltaire had given to the public, it would not be surprising if in historical matters his sagacity had escaped some errors. Most English historians, William of Malmesbury ?,

Conventions where appropriate it was seen , he built (Alfredus), one in Adelingia ... and there the abbot John established from ancient Saxony one from the other but in Winton , as it is said noyum the monastery , where Grimbold the abbot appointed , who, calling himself , and archbishop Rhemens Falcone sending England he had come knowing that he was once a boy (as they say) in Rome going kindly entertainment he had stabbed The cause of the summons , as literature study in England was almost dormant of the dead his own would raise industry ... Shephtonian also monastery sanctimonious finished , where the abbess daughter his own Elfgisam established In the following years the magnificence Alfred (Joannes Scotus) came to England and to our monastery by the boys whom he was teaching, the scribe, as carried, pierced, also martyrdom (De Gestis regum Anglor ., lib. II, p. 24.)

This William, known as Malmesbury , was English and of the order of Saint Benedict. He lived about the year 1140. His name is Somerset. Henri Salvil , who had his works printed in London in 1596, assures that his merit must make him hold first place among the historians of his nation.

Polydore Virgil,

Alfred moreover seasoned coenobia equipment magnificent: one of Winton , which is new monastery named ; the plateau they say Shaftiburiam , diocese of Salisbury , the eue of the Moors , qu rfi lan sois the third indeed by him the place where the various anxious I hope you are well Order had been , and the abbess that Monks family gods blessed He gave , and he enriched one with the other two ion already History , possessions . »

English Histories, book, p. 105.

and Ingulf

Holy Grimbald art music most expert in the divine of the Scriptures most learned, summoned France, to his new monastery at Winton he had built, he presided over it as an abbot. In the same way about the old one Saxony John last name Scots, they are very active the philosopher, attracting to himself , Adelingiae established his own monastery prelate

are so many witnesses who testify against Voltaire, regarding the founding of several famous monasteries by Alfred, king of the English. This prince endowed three with a magnificent one with a king: *Tria coenobia condition appeared magnifico* says Polydore Virgil. He attracted to his States several monks famous for their erudition and their talents. He did not disdain to consult them when it was a question of making the arts

and sciences flourish in England. "He laid," says Voltaire, "the foundations of the Oxford Academy. »

Essay on general history, t. I, p. 134

This is true ; but what Voltaire did not say is that this prince only determined to form this useful establishment through the exhortations of a monk whose virtues and knowledge had earned his confidence.

known first of all monastic profession vile most holy , because exceptional He combined learning with a wonderful love ; under whose encouragement he founded the gymnasium at Oxford , for the purpose of reward all who publicly good skills they were to be professed , in which many were famous for their doctrine they flocked teaching grace (Polyd , VIRGIL, English Histor ., book V, p. 106.)

This prince is far from having had the principles over monks and monasteries that Voltaire assumed of him. This writer recognizes that he was truly a great man, and *that there is no truly great man who does not have a good mind*. It is therefore certain that the good spirit, in a great prince, can be combined with the foundation of monasteries.

Not only was Alfred a very liberal founder, but also, as a result of his *good spirit*, he did not believe it necessary to remove from his court the talented men who had committed themselves to the monastic state. He doubtless thought that there would be weakness in rejecting the light of knowledge and erudition, precisely

because its rays radiated from the cloisters. He believed that it was in the order of good policy to favor families who, although *without father and without children*, should perpetuate in his nation the taste for letters, Alfred brought from France the monks most distinguished by their knowledge and by the wisdom of their morals. Ingulfe reports that they lived in the king's palace. His house was as regulated as the monasteries: The distribution of his time, his exercises of piety, the time he gave to the affairs of the kingdom, everything is reported in the greatest detail, so that one seems to read in Ingulfe the life of a prince who was not only hero and legislator, but also a great man, truly Christian, who made the best possible use of *his good spirit*.

If this critical examination of Voltaire's narration had been made in his presence, I am convinced that this famous writer would not have feared admitting his error. True geniuses are less difficult than narrow minds; but I was dealing with an enthusiastic admirer. He was convinced by the reading he did with me of the authors I had cited. MD L: urged him to face the evidence. You would not guess His answer: "My father," he said to me, "your English authors are chatterboxes; Voltaire wrote history better than anyone. » He didn't give me time to say more. He disappeared, doubtless convinced that his solution was unanswerable.

I could also have opposed Voltaire to himself, in the inductions he drew from the imaginary fact which concerns the king of the Anglo-Saxons. This is how he expresses himself when speaking of the monastic state; his testimony must not be suspect:

"It was for a long time a consolation for the human race that there were these asylums open to all those who wanted to flee the oppressions of the Gothic or Vandal government, since everyone who was not a lord of a castle was a slave; we escaped tyranny and war in the sweetness of the cloisters. The little knowledge that remained among the barbarians was perpetuated in the cloisters. The Benedictines transcribed some books. Little by little, several useful inventions emerged from the cloisters. Moreover, these religious people cultivated the land, sang the praises of God, lived soberly, were hospitable, and their examples could serve to mitigate the ferocity of this time of barbarism. It was complained that soon afterwards riches corrupted what virtue had established. Reforms were needed..."

To these remarkable confessions of Voltaire, our author adds the no less salient passage that Abbots Bonnefoy and Bernard had also borrowed from Voltaire to serve as an epigraph to their work. Dom Rousseau continues in these terms: How many luminous features in this single piece of the *Essay on History*! How well suited they are to fixing the public's ideas about Voltaire's true way of thinking! This is not a cheerful writer who, content to dazzle his reader with the rapid fire of the epigram, allows his imagination the salient deviations of satire; he is a judicious philosopher who examines with the torch of reason what we should think of the monastic state. If it was consoling for the human race to escape into the sweetness of "tyranny and war", it is no less consoling today to find an asylum for innocence against tyranny and war hobbies.

The utility which accrued to the human race through the tradition of knowledge preserved in cloisters, persists today. The government will make it even more sensitive if it directs the use of the talents and virtues of the cloisters towards the public good.

Observe with what impartiality Voltaire speaks of the disorders and vices from which the cloisters were not exempt. He rightly blames them on the misfortune of the human condition, not on the spirit of the monastic state. These disorders were only noticed by the contrast with the rule. If riches have corrupted "what virtue had established," it is not because they are everywhere an infallible destructive principle of virtue, but because no state has always been pure.

I recognize in this language the reasonable judgment of a philosopher who pays virtue the homage due to it. It is here that I see the judicious writer whose pen was not directed by public prejudices. If vices and disorders "have sometimes polluted the asylums of piety", Voltaire does not conclude that monastic work must be destroyed. This consequence, if it were admitted, would require the fall and annihilation of all states and all orders of society.

We know how Lamennais lived and died, but we generally do not know what he thought of convents:

"The religious orders," he said, "whose influence, as powerful as it is useful, has perhaps not yet been sufficiently appreciated, are one of the most admirable creations of Christianity. We should write the history of more than fifteen centuries and of all nations, to recall the

services they have rendered to society. Some men, imbued with a marvelous love for men, changed everything in the world by renouncing the world; they communicated to aged, worn out, almost extinct peoples the breath of life that was within them. They re-tempered them in the faith, and, from the depths of the most excessive corruption, they brought them back to virtue, at the same time as they went about civilizing the barbarian peoples, teaching them a sublime doctrine, and training them all together to pure and gentle morals, to habits of order, to the practice of agriculture, trades and the arts. Without them, where would the sciences of which we are so proud today be? Carefully collecting the remains of ancient knowledge, they preserved them in the depths of their cloisters, to transmit them to following ages, and the house of prayer was also the asylum of science. How beautiful it was to see them, these angels of solitude, emerge with luminous foreheads like Moses, and, carrying like him the tables of the law, advance among the people, instructing them in their duties, theirs. make them lovable through the anointing, give birth everywhere to prodigies of penitence or sacrifice, gradually place society back on its true foundations, purify the earth and console it, by spreading this fertile, inexhaustible love, which comes from heaven and which is heaven itself!

Origin of charity

Did charity, as a virtue leading man to materially help his fellow man, exist before Christianity?

This question, confused by some, falsely resolved by others, deserves careful examination. Indeed, to give an affirmative answer would not only deprive Catholicism of one of its greatest glories, but also commit those who would like to draw lessons for the future from the past to a path as erroneous as it is fatal.

The adversaries of religious influence in matters of charity have in turn contrasted the annals of Catholicism with the history of the Egyptians, the Romans, the Greeks, and even the Jews.

As for the Jews, we do not challenge their example; on the contrary, we claim it. It is the God of the Christians who left, through the organ of Moses, to this people lost among the nations, a legislation to which charity could undoubtedly not remain foreign. But it was not yet this complete and pure charity, which the Son of God in person wanted to proclaim, no longer to a single nation, but to the entire universe, when he said to his apostles:

Euntes ergo docete omnes gentes... quaecumque mandavi vobis .

Go therefore and teach all nations... all that I have commanded you.

As for other nations, is it true to say that before the establishment of Christianity, they had organized public assistance on a much larger scale than modern peoples, than Catholic peoples, among whom Charity is universal today? Is it true to say that in antiquity, the State ensured more completely than in any other era the obligation to come to the aid of the mass of the population? Is it logical

to allege, in support of this strange assertion, that two thousand years before our Christian era, according to biblical traditions, it was from Pharaoh's granaries that the people went to draw wheat during several consecutive famines?

J. van DAMME, Mortmain and Charity, Ille depart.
Brux., 1857, p. 166.

Let us first examine what legal charity was in the time of the Pharaohs.

The God of Israel predicted to Pharaoh seven years of plenty, which would be followed by seven years of scarcity. The frightened king takes the necessary precautions to ward off the scourge, levying on his subjects, during years of abundance, the fifth part of the income from their lands: this is the expression of Dom Calmet , in his commentaries on Genesis .

Gen. , XLI, 34.

We only see the land contribution there.

When the years of scarcity came, Pharaoh's wheat was not distributed freely to the Egyptians, as one would be led to believe, but sold for the benefit of the royal treasury. With the best will in the world, we find in this fact only a safe and lucrative trade, and not the slightest charity.

That's not all. Pharaoh, using his right as monarch of primitive times, to which natural law alone set limits, used the ministry of Joseph to purchase all the lands of Egypt by means of the proceeds from the sale of wheat.

Gen. , XLVII, 20.

At the end of the years of scarcity, the people were given the means to sow these lands, but the king reserved the fifth part of the harvest for himself in perpetuity.

Ibid., 26.

In other words, the sovereign seized the opportunity to establish for the benefit of the government the tax of the fifth, that is to say a tax twice as severe as the tithe.

So, Pharaoh's charity can be summed up in three words: land contribution, commerce for the benefit of the State, governmental fifth.

We are all the less justified in taking advantage of Pharaoh's conduct in favor of so-called pagan charity, since it is the only example that the history of Egypt provides of such a fact. We know, in fact, what happened after the death of the sovereign who had welcomed the Israelites. According to Champollion and the most learned ethnographers, Pharaoh's successors were no longer Hiksos, or shepherd kings, speaking a language little different from that of the Israelites, but chiefs belonging to the indigenous race. Their accession to the throne inaugurated the cruel persecution which would henceforth weigh on the Israelites. The harsh captivity of Egypt continued for a century and a half, and never faded from the memory of the Jewish people; it became, in Scripture, the image of the servitude of sin, the most horrible of all in the eyes of religion.

In summary, charity was a myth in Egypt. Let's see if it was a reality among the Romans.

It has been claimed to find something to replace one of the most sublime Christian virtues in these verses, where Virgil speaks of the descent of Aeneas into hell:

*There are still the enemy brothers,
Those who take rights from their promised customers
The children whose hand dared to strike a father.
Aeneid, book. VI, v. 608 et seq ., trans. By Barthélemy.*

If Virgil were to return to earth, he would undoubtedly be very surprised by the opinions attributed to him, and which we seek in vain in his writings.

We have also cited a passage where Seneca said that "nature commands us to do good to men, without distinguishing whether they are free or slaves. » We do not know if this passage exists; but what we know is that Seneca continued to repeat the ancient formula of the Portico: Mercy is a vice of the soul, and said: "We drown our deformed or feeble children, as we remove a villain from the Company. »

Van Overloop , Historical notice . on the elaborations . charitable .

Columelle, in his turn, was called as a witness because he recommended that sick or injured workers be taken to the infirmaries without delay.

“The same Columelle, on the following page,” says Mr. Lion, “recommends the sharecropper to give hospitality as rarely as possible – *quam extremely rare* – except to the friends of his master. It should also be noted that the workers of whom Columella speaks were slaves, and that at the time when he wrote, human merchandise, having become rarer, was more precious. »

Émile Lion, Christian Charity and Public Assistance Liège, 1856, p. 17.

“In Rome,” claim other authors, who embrace the question from a more general point of view, “the frumentary or annual laws, intended to ensure the subsistence of the city; congiaries in food or money, distributed to the plebs; epopular festivals, or public meals given in certain circumstances; the sportula in kind and money, which the practitioners distributed every day publicly in front of their houses, had all the characteristics and all the effects of an immense tax on the poor. »

J. VAN DAMME, p. 166.

This enumeration, formidable at first glance, loses, when we examine it closely, all importance and all foundation, in the question which concerns us.

In Rome, the food laws were never intended to help the poor classes: they only served either to prevent the price of foodstuffs from exceeding the ordinary rate, or to make monthly distributions at a reduced price, or free of charge, to Roman citizens.

The spirit and the circumstances which dictated these laws alone prove that charity has nothing to do with

them. Sempronius Gracchus, Apuleius Saturninus, Livius Drusus, C. Cassius, M. Terentius, the famous Publius Clodius, and the other tribunes who imposed the frumentary laws, cared very little for the misery of the people. They wanted to distinguish themselves by diminishing the power of the senate and the patricians; later the emperors acted like them, to create creatures for themselves. To mislead the people and push them to revolt: this was then, as it still is today, the sole motive of the democrats. Livy reports:

*Flattery plebi per id tempus ab senato data.
Annonæ in primis habita cura et ad frumentum
comparandum missi alii in Volscos , alii Cumas ! »
The flattery of the people at that time was given by
the Senate. The goods were first taken in charge,
and some were sent to the Volsci, others to the
Cumae, to procure wheat!*

Lib. II, c. IX.

Un certain Minucius avait gagné le peuple par la même voie : " L. Minucius an ox gilded outside the gate He was given a triplet , *not to the common people* Indeed, *it is not true*, because it is corn Mælianum , (*De Mélius*) with axes in modios esteemed , the people divided »

Tit-Liv., lib. IV, c. xvi. Cfr . Piriscus , Leæicon antiquity . novel . NV. Frumentum and Frumentatio . the learned antiquary begins this first article thus: "Fuit antiquissima apud Romanos, et fere semper concitandæ plebi , »

Sp . Melius had bought this wheat to appease the people, when he was to declare himself king.

The emperors used the same means to calm the revolts: this is what Dio Cassius and Tacitus teach us from Caesar

" When the number of them the rest of the public corn they accepted, not legitimately , but in the same way as the seats to be done assolet , had grown up , reviewed them and a half part their he punched out » Lib. 43

and of the Tiber.

" Fisidèm ." to the consuls gravity next to the seat the wind he added that (Tiberius) from which provinces, and how much greater , than Augustus, of the matter of fraud couple would bring Ann., 6, 13

The application of the frumentary laws was constantly consistent with their origin: the poor, as poor, would have claimed the benefit in vain; To participate, you had to be a Roman citizen.

Frumentum publicum tam fur quam perjury and adulteration accipiunt , and, sine delectu morum , quisquis civis is. SENECA, de Benef ., IV, XXVII.

These citizens were none other than soldiers who, having served their years of service and not being able to bring themselves to exercise professions *despised by the Romans*, had to, for the rest of their lives, be supported with their families at the expense of the public treasury.

These soldiers, in times of peace, all became lazy, and placed themselves in the service of those who wanted to dominate in Rome.

Kipping, the author I esteem, says giving his Antiquities Romans , ed. of 1713, c. v: "He calls the people (Suetonius) as often elsewhere, the people." which Rome he was fed with public corn . This (the people) generally of the unemployed it was of men , and to a great extent of the functions military . For the citizens of Rome , the arts manuals most of them they were dispossessed and committed slaves , just as they are today the Turks ; themselves they occupied themselves with wars. Therefore having finished wages , needy generally At home they lived what was left of their lives . »

Their number naturally increased, and, thanks to the seditions, they reached the number of 320,000 under Julius Caesar.

Sueton ., c. XLII

This reduced them to 150,000; but the Emperor Augustus, probably because of the cessation of the war, had to reduce them to 200,000. Freedmen also participated in food distributions;

Le scholiaste de Perse (Satir . v , v. 73) says: it was a custom in Rome that those who were freed from the citizens in handcuffs , in number citizens of the Komans corn public they would accept

les esclaves, si nombreux dans les familles, et les plus malheureux des hommes, en étaient rigorusement exclus.

SENEC., de Benef., 1, 27, etc

Christians see brothers in the poor, the Romans only saw them as brutes; Christians consider the poor as unfortunate members of the body to which they belong, the Romans believed them to be of a different nature from themselves and overwhelmed them with the most cruel treatment.

All slaves bore a mark of infamy. « *Front notatus , fronts litteratæ , served litterati , inscripti vultus* », are all expressions that we encounter among Roman authors, to designate this barbaric and humiliating custom. Some wore this mark on the forehead, cheeks, hands, back, others on other parts of the body.

The slaves had chains riveted to their feet. Apuleius said: " *Frontes.*" *litteratæ* , hairs semirasi , and *pedes canceled* » Pliny: « *Vanquished pedes , damnatæ manus , inserted faces* »

Lib. XVIII.

Tibulle, several times: Crura ringing iron

In the countryside, they were locked up every evening in an underground prison, called an “ *ergastulum* ”. The slave porter was tied to a pulpit near the door.

Sueton ., by Claris Rhetor ., C. III – Columel ., lib.

I.

Almost all mine workers were slaves.

Damnati ad metalla .

In his time Polybius counted forty thousand in the mines of Spain alone.

The gladiators formed another numerous category of slaves, who could not claim a share in the generous donations. They were either slaves made in war, condemned to the games and entrusted to the whip of the *Lanists* , or volunteers - these in small numbers - who were made to swear an atrocious oath.

The conduct of the Romans towards these unfortunate people alone proved that these people never had the slightest notion of charity. The gladiators descended into the arena in the morning, and immediately began, with the ferocious beasts taken most of them from the burning sands of Africa, a fight which lasted until noon. These inhuman fights were so much to the taste of the spectators that the Emperor Claudius, who however also distributed wheat to the people, did not even leave the arena at meal times.

Bestiaris meridianisque adeo delectabatur ; ut etiam prima luce ad spectaculum descenderet , et meridie , dimisso ad prandium populo, persederet . SUETON., C. XXXIV.

The gladiator who had escaped the teeth of the tiger or leopard in the morning was not absolved, but ran new dangers in the evening, and often fell under the sword of other gladiators.

Senec ., Epist . VII.

Woe to him whose courage or ferocity weakens! Terrible cheers immediately rose from all parts of the amphitheater. Why does he present a timid front to the iron? cried the people who filled the stands. why does he massacre with so little audacity?

"Why does he fear death? "Kill, burn, strike" cheered all the blood-drunk spectators.

The unfortunates immediately received the coup de grace, and their corpses, dragged to the gemonies or other *spoliaria*, became dog fodder.

And the Voltairians would like to find in such a people something resembling Christian charity!

The preceding details can also give an idea of the congiaries or extraordinary gratifications made by these emperors to win the good graces of the people: what we have said about some applies to others.

Made in the countryside, these gratifications were called donaria . It seems probable that the donaria of soldiers in active service were the origin of the congiaries of the Roman plebs: the goal of the emperors was approximately the same on both sides.

The distributions of wheat, later changed to distributions of bread,

This change took place around the time of Trajan. Wheat or bread was rarely found of good quality. The scoliast of Persia says (Satir . III): “ Panem non deliciosius cribro discussum , sed plebeium of

populi annona , id est, fiscalm says . » We read in Pliny: “ Alio pane procerum , alio vulgi , tot generibus usque ad infimam plebem descendedent announced . » This bread was later called panis sordidus, as we see in law 5: of Annonis civicis , by which the emperor Valentinian, who was not a pagan, ordered it to be made better.

were done, since the Gracchi, at the beginning of each month.

Pitiscus , V. Frumentum .

The Emperor Augustus tried to reduce these distributions to three per year; but he had to abandon this project, because of the discontent of the people.

SUETON., c. XL.

We see sedition appear again here, this great engine of Roman freedoms. This continual pressure from the plebs on the government is proof of the danger that States run which make themselves the dispensers of charitable benefits, and of the danger of bringing together the poor on fixed days, to make them make distributions: in times of scarcity, it will be an opportunity for the people as legitimate as it is favorable to assemble in large and threatening numbers. Almsgiving, in our opinion, should be as spontaneous and as divided as possible, so that in case of scarcity, private almsgiving and individual charity make revolt much more difficult.

Congiaria, like all other distributions of this species, benefited almost exclusively former soldiers.

Kipping says, à l'endroit que nous avons cité : " Magistrates both in the city and in the provinces , enormous cost they did , as a matter of dignity estimator ? they should preserve Ministers to feed erani And that 's it more gold showered on the soldiers it rained Moreover , the wages were not sufficient they were taking donation »

There is an important general remark, which removes any charitable character from the liberalities of the Roman world.

By being born with Catholicism, charity stripped the beneficent actions of man of what was vague and indecisive; coming suddenly to earth, as a religious precept, it rejected any local or individual distinction: its domain is the world; his subjects, all men. Charity, in a word, has taken on the catholicity of the Church.

In Roman paganism, none of this. We have seen: that the liberalities were not only individual, but also distributed Without regard to the needs of those who were helped: Were these liberalities at least widespread throughout the empire? Far from it, and in this respect the difference between Catholicism and paganism is clearer than in all the others.

The famous jurisconsult Godefroy, in his edition of the *Codex Theodosianus* , stripped down all the frumentary laws,

Lib. XVI, tit. XVII, in Paratillo , t. V, p. 265, 267; 210; ed. 1741. – SOCRAT., Hist., lib. V, c. lives, XVIII, etc.

and he found only two cities where the distributions which are claimed to oppose Christian charity have successively taken place: — Rome first, and , since the birth of the Eastern Empire, Constantinople.

However, according to the best statisticians, the Roman Empire, at the time of Augustus, contained approximately eighty-four million subjects!

MOREAU DE JONNÈS, Statistics of ancient peoples, t. 11, p.377. Paris, 1851.

And we saw that in Rome only two hundred thousand citizens participated in the distributions: therefore, the so-called pagan beneficence only benefited the 420th part of the empire. Thus, this beneficence was not only limited to one city; but, in this restricted circle, it was still much lower than the public charity of our days, which gives, in Catholic countries, a proportion forty or fifty times more favorable, in terms of the number of poor people helped.

What represented these distributions, these congiaries, etc., which the adversaries of Catholic charity so exalt? Very little: a bushel of wheat per month,

We also encounter daily distributions; but this was almost unheard of before the Christian emperors, who gave them as alms.

who gave each rescued person bread for three days.

The modius, or Roman bushel, was smaller than ours; enclosed eight chenis , each of which contained the necessary wheat. In general, the gratuities given to the citizens of Rome were only the miniature of those given to active soldiers, especially to the Praetorians . Emperor Claudius gave each legionnaire a sum equivalent to three thousand francs of our currency. (Sueton ., cx .) Didarius gave more than ten thousand francs per head, and thus prevailed over his competitor Sulpicianus , who promised only four thousand francs. Finally Septimius Severus had fifty thousand sesterces per head distributed to the troops, or eleven thousand francs; but this sum is so large that, despite the testimony of Aelian, it was believed that it was only a question of Praetorians. In any case, the army, like the Roman plebs, that is to say the proletarian citizens, put themselves at the mercy of the highest bidder.

It would be truly ridiculous to compare these liberalities to those which are done in Catholic countries by public authority alone; the comparison would become crazy and absurd if we took into account the benefits of private charity. When the emperors embraced Christianity, pagan largesse ceased and gave way to Christian alms. The treasures of the empire no longer served as a pedestal for ambition, or a catalyst for sedition; and the dignity, once so important, of proœfectus annonæ , lost all its prestige. Boethius, who

flourished around 520, says that in his time there was nothing more abject.

Of Consolat., phit., III.

What remains are the popular festivals and the show. The epopular festivals were less almsgiving than real orgies, where the people wallowed in the mire of vice. Also the holy Fathers and the councils asked the emperors that Christians were not obliged to attend these meetings, because of the excesses of all kinds which were committed there.

*"Saltationes sceleratissimas, ut matronalis honor
and innumerabilium feminarum pudor, summa,
» Cfr. GODEFROY, ad L. xvur, of Paganis.*

The *sportule*, whose name indicates the small basket which was used by the poor customer to deposit the aid distributed to him by the boss, the Sportule became a compulsory tax, due by each boss to his legion of customers, as the price of their votes at the elections. , of their applause at the forum, of their assiduity in greeting the rich man when he gets up and following him like a vile flock, to the senate, to the bath, to the spectacle, when it was not the price of even more shameful disorders. The unsuspecting books of Cicero, Tacitus, Martial, Virgil, and especially the *Satires of Juvenal*, make this sad change known.

We believe we have sufficiently proven that the Romans never knew Charity, and were therefore unable to give an example of it to Christians.

Let's move on to the Greeks. A passage from *Hippocrates Prælectiones* has been invoked in their favor .

Hipp ., Prælectiones , cap. 11, ad finem. Coll, HALLEZ, t, IV p. 189-190.

Hallez himself and Gruner agree in regarding the second chapter of the Prælectiones as an apocryphal writing, about which the first of these authors says: "Spurius liber, non ineptus tamen , cuius principium et finis ex Hippocrates sumpta esse videntur . »

Assuming that this passage was not apocryphal - which is very doubtful - it would not prove much. Charity has nothing to do with it, and the patient only appears there to serve the honor of art and the reputation of the doctor: a veterinarian would not have spoken otherwise about any animal. In Athens, as in Rome, distributions were made by powerful leaders, who, like Pericles, needed popular favor. In both of these cities, slaves were repudiated, and we know that they formed almost four-fifths of the population of Attica. Indeed, in this small country, which lived largely from commerce and which measured only 76 square leagues, or 150,000 hectares of surface area (*roughly the extent of the canton of Uri, in Switzerland*) there were, 'after an official census, 400,000 slaves out of a population of 524,000 inhabitants.

The distributions of Athens disappeared with the men who exercised power there. Since the conquest of the Romans, there was no longer any question of it; and, in the time of Augustus, they were completely forgotten.

Moreover, any man who has studied the morals and laws of the pagan Greeks with even a little good faith will admit that they were ridiculously incompatible with charity.

How, in fact, could we find this Sublime virtue among people who, by law, could kill their ill-constituted children? among peoples who forced young people to massacre each other, to test their strength? among peoples who allowed ferocious mothers to stab those who had fled?

“One cannot read without shuddering,” says Mathon de la Cour, the cruelties of the Spartans against their slaves. Not only were they sometimes made drunk, to give young people more horror of intemperance, but they were forbidden to sing the same poetry as free men. According to some authors, they were given a certain number of lashes every day, lest they forget their servitude. Woe to him who showed courage, or who had some elevation in his soul! his loss was infallible. The first ceremony that the ephors did each year, upon taking charge, was to declare war on the islets. When it was found that they were multiplying too much, young people were sent during the night to lie in ambush and kill a certain number of them: this was called *Cryptia*.

The establishment of this dreadful custom is attributed to Lycurgus by Plato and Aristotle. Plutarch thinks it is later.

Thucydides reports that, during the Peloponnesian War, the Lacedaemonians pretended to set at liberty two thousand of these islets, who had rendered them the

greatest services: they were crowned with garlands, they were given festivals; but after that they suddenly disappeared, and we never knew what had become of them. »

Dissertation on The causes and degrees of the decadence of the laws of Lycurgus. Paris, 1767.

We do not insist further. The proofs that we have drawn from history will convince, we think, that charity never existed and never could exist neither among the Egyptians, nor among the Romans, nor among the Greeks; they will convince that the Jews alone have known it, that the Christians alone have practiced it, and that the Catholics alone have preserved it.

Christian Charity and Civic Virtue

“The revolution of 1789 gave modern societies an invaluable gift, granting them political freedom, the development of which gradually strengthens their prosperity. This is the origin of all the rights we possess, the basis of the organization that governs us, the source of all the benefits we enjoy. »

This is how the majority reason.

The task would be laborious if this proposition had to be considered in all its aspects; We would have to address numerous subjects, more than one of which would fall outside our program. We will limit ourselves to a few reflections.

Political freedom and social happiness are synonymous or relative, otherwise freedom has no

meaning. What would matter to me a freedom which would leave me in the state I am in, or which would precipitate me into an even worse state? Society, taken as a whole - we are speaking from the material point of view - presents two large categories: that of men who possess and enjoy, and that of citizens who only have the need to share. Power, wealth, on the one hand; weakness and poverty, on the other hand. These very diverse positions, however, all contribute to the execution of the designs of divine Providence, which established them; and the precepts of the Gospel came to level, as it were, these positions, by imposing charity on the rich and resignation on the poor.

In the eighteenth century, philosophers cast society in the mold of atheism; society was so atheistic that it was necessary to legally decree the existence of God: a shameful decree, an infamous comedy, worthy of the men who applauded it with their bloody hands! What did these legislator-executioners do for the class of citizens who do not possess, who do not enjoy, but whom God made man had rehabilitated and placed above those who possess and enjoy? what did they do for widows and orphans, for the poor and travelers?

It is useless to look, in the numerous laws of this sad era, for the slightest trace of any protection granted to widows and orphans. This protection would have assumed respect for the family. But revolutionary anarchy constantly tended to break the bonds of the family. Moral disorder was publicly and legally protected; it could be said that prostitution had replaced marriage, as Proudhon has since argued that marriage is legal prostitution. Then,

as today, as in the time of Nero, the same causes produced the same effects, and Juvénal could have written in 1789, without more hyperbole than in his time:

... *Sic fiunt octo marili ,*
Quinque per autumn ...

Also “nothing is easier than entering into a marriage in this legislative phase, except to dissolve the marriage through divorce,” says Mr. Laferrière.

History of principles, institutions and laws during the French revolution, book. II, ch II.

The law of September 20, 1792 decreed that the indissolubility of marriage was contrary to individual freedom. Here is the preamble to this decree: The National Assembly, considering how important it is to allow the French to enjoy the option of divorce, which results from individual freedom; considering that several spouses have already been unable to wait to enjoy the advantages of the constitutional provision according to which marriage is only a civil contract, until the law had regulated the mode and effects of divorce, decrees that there is had an emergency.

Huyghe, Collection, t, VIII, p. 361.

Thus, the legislator hastened to bring the laws to the level of the dissolution of morals: this is why he allowed the spouses to separate, by mutual consent, one month after having appeared before an assembly of six relatives or friends, who had to seek to reconcile them; you had to wait two months, when there were children

from the marriage. When one of the spouses did not want to consent to the divorce, the other, according to the expression of *S 1, art. 1 of the law*, could have it pronounced, on the simple allegation of incompatibility of mood or character. These causes should be sufficient to authorize divorce in all possible cases; but the legislator wanted to show, by a luxury of his foresight, that the favor with which he surrounded the divorce should go so far as to stifle all human feeling, and he added: "Each of the spouses can also have the divorce pronounced on specific grounds, namely: 1st ^{on} the dementia, madness or fury of one of the spouses, 6th ^{on} the absence of one of them, without news for at least five years. » Furthermore, after the divorce, the spouses could come back together and form a new contract as resolute and as temporary as the first.

From the moment when the bond of marriage was put at the mercy of whim, it was natural to assimilate children born from legal union to those whose parents had neglected to fulfill the formality of civil marriage. A law of June 4, 1793 therefore gave natural children the rights of legitimate children, the law of 12 Brumaire Year II completed the assimilation, and allowed them to succeed all the parents, even collaterals, of their father and mother.

Em . Lion, Christian Charity and Public Assistance. Liège, 1876, p. 112 and 113.

We know, moreover, that special encouragements were instituted for unmarried mothers and for illegitimate children.

Ibid., p. 105.

This is how the founders of modern freedom protected the family; this is how they lent their support to the widow and the orphan. If what their principles believed in has disappeared, it is to religious influence that this change is due; but what remains is still enough to make them justly despised.

As for the poor and travelers, republican freedom was no more favorable to them than to widows and orphans.

During its eighteen centuries of existence, Catholicism had raised innumerable establishments to help all the miseries of suffering humanity; charity had taken on the most diverse forms best suited to the evils it wanted to relieve, and its treasures had been confused with the treasures of fortune. The Catholic took the poor man from his cradle, and did not leave him even at the gates of the grave.

The destructive breath of impiety and revolution destroyed this entire edifice: it overturned the altars and the shelters of the poor, it scattered the ornaments of the temples, and threw to the wind the swaddling clothes prepared for infancy and the garments intended for old age. The assistance due to the indigent was declared a debt of the nation, and the nation went bankrupt, after having fraudulently sold the mortgage of its debt - the property of churches and even hospitals.

This was the second benefit of modern freedom, the second result of the diffusion of so-called

enlightenment which, in reality, obscures everything that is important to the true Catholic to know and practice.

As for us, - since we are seen as men of darkness and retrograde men, - let us go back ten centuries, and see how at that time society considered its duties towards widows, orphans, the poor and travelers.

Amid the tumult of the camps, Charlemagne, who then governed Europe, never forgot the voice of the poor and the oppressed. Guided by these principles, which the last century so shamefully trampled underfoot, he published a host of ordinances in favor of the unfortunate, or renewed the canons of the councils which ordered aid and protection to be given to them.

In the capitulary of *Presbyteris*, Charlemagne lends the support of his sovereign sanction to this law of the Church which orders that no priest demands payment for baptism or communion, whether of the small or the great, because 'he must give freely What he has received freely, and not sell the gift and grace of God.'

Pertz, Mon. Germ. Hist., t. II

However, as he who serves the altar must live from the altar, Charlemagne provided for the maintenance of the priests by a Capitulary of 799, recalling the decree of Pope Gelasius, relating to this object.

Stat. Rispac. And Frisug., 799, S XIII, t. I, p. 78.

To the priests belonged the noble mission of inviting the faithful to help their unfortunate brothers: "Let the priests warn the people to give alms," says a capitulary of 810.

Capit Aquisgr., 810, t. I, p. 162.

Also, the temples of the Lord were an asylum always open to misfortune: "Let the poor who are in the public squares and in the crossroads, come to the churches. »

Cap. gener., t. I, p. 69.

When a rich and a poor man demanded justice, the poor man's cause had to be judged before that of the rich: "Let the counts first hear the causes of the wards and the orphans." »

Cap. gener., t. I, p. 68.

The greatest impartiality served as the basis for these judgments. Here is what the ecclesiastical capitulary of 789 says in this regard:

"Let them to whom it is given the power to judge, judge in righteousness, according to that which is written: Judge rightly, ye sons of men. — (Judge not) by gifts, because they blind the hearts of the prudent, and pervert the words of the righteous. (Do not judge) with flattery, nor with partiality, for it is said in Deuteronomy: Judge what is right. Whether a citizen or a foreigner, let there be no distinction of persons, because it is the judgment of God.
»

Cap. gener., tl , p. 63.

The weak person was sacred: so Charlemagne ordered "that protection and assistance be granted to widows, wards, orphans, the blind, the lame, to the extent

of his power and strength, according to the precepts of the Lord! »

Stat. Rispac . And Frisuig ., 799, S XIV, t. I, p. 78.

Their property and rights were surrounded by equally solid guarantees. Fraud and harm, prohibited by common law, were the subject of special provisions when it came to the poor. "Let no one have the audacity to subtract or take away what belongs to the poor", carries the *S XLVII* of the ecclesiastical capitulary of 789.

Cap. eccles. , 789, S XLVII, t. I, p.61.

We read elsewhere: "As for orphans and the poor who say, rightly or wrongly, that they are deprived of the inheritance due to them from their father's or mother's side, if it happens that their father or mother has been disinherited by following alienations made on the advice or at the request of third parties, or for any other reason, we absolutely want and we order that these grievances be redressed, so far as it is within us or in our power , according to the will of God. »

ANSEGISI Capitul ., lib. II, S XXXI, t. I, pp. 297-8.

The poor man's cabin was protected like the altar of God: "May the churches, the widows, the orphans, and those who are weakest, enjoy a just peace without disturbance. May no one have the audacity to bring theft, violence and fire to their homeland. »

Cap. Saxon., 797, t. I, p. 75.

And these just and wise ordinances were not dead letters, as has happened with more than one law issued from modern freedom. Charlemagne said, speaking of the *missi dominici*: "Let them supervise and execute, in everything and wherever it is necessary, what Concerns our rights and the rights of the churches of God, of widows, of orphans, of wards and of others men. Let them apply themselves to straightening out as best they can whatever they find to straighten out; let them make known to us those whom they cannot straighten out. »

Captain . of Missis dominicis , data 802, t. 1, p. 97.

— *Cupit . Aguisgr ., 802, 8 xxv, t. I, p.94.*

There are also several capitulars whose aim is to prevent rapacious and conscienceless men from taking advantage of public or private distress to enrich themselves at the expense of the unfortunate?

Ansegisi Cap., lib. He, SSSII, t. I, p. 298; lib. I, S CXII, t. I, p. 286. — Capit . Francof !, 794, S IV, t I, p. 72

As for travelers and pilgrims, report the Munich Historical Sheets,

T. I, p. 411-12.

Charlemagne took particular care of it, and never ceased to recommend to everyone, Without exception, the practice of hospitality. He says in the capitulary of Aix-la-Chapelle, of 802: "We order that in our kingdom all, rich or poor, grant hospitality to pilgrims, whether they pass through the country to honor God, or they travel for some

other reason. No one will refuse them a shelter and a home, for the love of God and the salvation of their soul. If anyone wants to do better for travelers, let him know that he will be amply rewarded by God, according to what he himself said: "He who received one of the little ones into my name, "received me myself. » And again: "I was a stranger, and you received me. »

We find confirmation of this ordinance in another capitulary, where it is said: No one shall refuse to receive those who travel in our kingdom; but everyone will give them shelter, share their home and their food with them. »

*Cap. Pro page Cenomanico , addit . in cod.
Blankenburg .*

Elsewhere the emperor orders that those who have been established for a long time in a place will remain there, but that thieves and fugitive slaves must withdraw.

Division imperii , 806.

Likewise, no one could demand remuneration without ensuring some relief for travelers.

Captures . Aachen , 805.

Charlemagne showed equally great concern for establishments intended to support and care for the poor and travelers. From 781, he ordered the restoration of xenodochia or hospitals. A capitulary of 783 provides in this regard that he who holds xenodochies, and wants to care for and feed the poor there, in accordance with customs and ordinances, will keep them, but otherwise he

will leave them, - so that in the future they are administered by people pleasing to God and the emperor. » — "Foreigners and the poor," it is said in the capitulary of 789, "will receive a regular and canonical welcome in various places, because the Lord himself will say, in rewarding the righteous, on the great day of judgment last: "I was a stranger, and you received me. " And the Apostle praises hospitality in these terms: By it some have pleased God, because they have given shelter to the angel.

As for the legislator himself, he preached by his example as well as by his ordinances. We see in one of his last that he did not forget the poor in his own home, and that he particularly monitored the distribution of the alms they received there. He said in this ordinance, which served as a rule at his court: Masters will be established for the beggars and the poor; They will take great care of it and will strictly ensure that no one among them hides. These masters will report to the emperor every Saturday, and will affirm under oath the truth of their reports.

When Charlemagne saw death approaching, he did not forget those who, during his life, had awakened his concern in so many ways. He ordered, in his will, to divide into three lots all that he owned in precious objects of gold, silver and precious stones: he bequeathed two of them to the twenty-one metropolitan churches of his kingdom; the third was to be divided into four parts, of which only the first was assigned to his sons, his daughters and their children; the second, with the small furniture of his palace, to his servants and his maids, and the third to the churches; the fourth was to be paid in alms

into the hand of the poor, — according to the custom of Christians, as the illustrious testator expressly says. Not content with this generosity, he orders that his library, which he himself calls remarkable, be sold, and that the price also be given to the poor. Finally, he ends his will by ordering to sell, so that the price can be distributed in alms, a large gold table and a precious silver table, on which the map of the world was engraved, and which surpassed the work and the material, that which he had bequeathed to the churches.

These are, on the one hand, acts committed by a Catholic sovereign, in a century of obscurantism, as we like to repeat; and on the other hand, the deeds and gestures of the representatives of a *free* people, in the Age of Enlightenment. These are the fruits of true religion on the one hand, and the fruits of Voltairean philosophism on the other. Society can choose. In this choice, let her remember that she was shamefully deceived last century; that she was fooled by the sonorous words of liberty and equality; that in terms of equality, the reformers of the time often only lowered to their level what they could not achieve; that in terms of freedom, they have only too frequently taken that of drawing from the purses of others.

Mr. Louis Paris has just provided new proof of these facts in the *historic Cabinet*. We know that the sad honor of having arrested Louis XVI at Varennes goes to *Citizen Drouet*, one of the heroes of Mr. de Lamartine's *Girondins*; but it is generally unknown that this act of citizenship was anything less than disinterested. "Here," said Mr. Paris rightly, publishing the document he discovered, "a piece of great historical interest, and which

gives curious information on what the heroism of Drouet and his *collaborators cost*, who helped him to foil the plans of the Marquis de Bouillé and prepared the scaffold for January 21. These kinds of documents, left in the shadows by historians who admire the virtues of the Mountain, have their morality, and we gladly take advantage of the opportunity to highlight them. The manuscript from the Library which provides us with this one contains the receipt for each of the heroes whose names and slip we are going to give..."

There follows the list of salaries and gratifications from the fund of two million granted by the law of August 3, 1790, for those who have most usefully served public affairs. The reader will be able to find this document in the *Historical Cabinet* of 1858 (pp. 74-77), there he will see that the dedication of citizen Drouet was paid at the rate of 30,000 pounds, and that of his collaborators, from 400 to 20,000 pounds.

Would we dare, in the presence of such documents, to advocate the civic-mindedness and disinterestedness of the authors of modern freedom? Would we dare to vilify Catholicism and its unfailing devotion?

The Priest and the Doctor

Protestantism outlawed charity. Luther said: "*The works of the righteous are pure sin. God works good and evil in us, and he seems to take pleasure in the torments of the unfortunate.*" » Calvin said: *God requires faith alone.* And the recent war of 1870 proved, in a truly deplorable

manner, that the reform is incapable of producing anything that can be compared to religious devotion, which we Catholics perhaps no longer admire, because it has passed in our morals.

The Catholic Church alone relieves suffering humanity. For what ? Because to her alone the Son of God communicated the inexhaustible treasure of his charity. "He wanted," says the author of *the Apologist's Manual*, "that charity, which is the motive of all external divine works,

Joan., III, 16

was not only the distinctive mark of his disciples,
Joan., XIII, 35.

the authentic proof of his divine mission,
Joan., XVII, 21.

the goal of the Holy Church, but also the inexhaustible source of its benefits in favor of suffering humanity.

Outside the Catholic Church, there is no true charity. This thesis was proven in the excellent Historical Notice on Beneficial Institutions, by Isidore VAN OVERLOOP.

Let's stop at this last point and prove it.

- 1- Catholic charity, which teaches the poor Christian resignation, preaches to the rich the rigorous duty of giving alms. She effectively encourages him by showing him a great model, Jesus Christ, and an eternal reward, heaven.

- 2- She confirms her doctrine by examples. She does not love speech and tongue, but works and truth.
I Joan., III, 18.

For eighteen centuries, she has continued to multiply her works of mercy almost infinitely. See the hospitals and asylums she founded,

Hospitals were unknown to the ancients. Cfr . Monze , On the antiquity of hospitals. — Pitt table . and hist. of Paris, vol. 1st, p. 336. — The Three Romes, t. III, pp. 208 and 214.

and this host of religious orders and communities that it gave rise to for the relief of all human miseries. The charitable institutions of Rome are the eldest of all the charitable works widespread in the West. Among the cities of Europe, Rome, the center of Catholicity, is also the most charitable.

The Three Romes, t. III, p. 208

Catholic charity alone is capable of doing what it does, because it is divine;
I Joan., IV, 7.

Divine in its source, which is God: God is charity;
Id., ibid., 8

Divine in its model, which is Jesus Christ;
Joan., XIII, 15.

And divine in its reward, which is the possession of God himself.

Gen. , xv, 1; MATT., XXV.

Charity is therefore a virtue par excellence of Catholicism; but it constitutes more especially the priesthood of the priest, of the monk, of the nun, who care for souls, and that of the doctor, who cares for the body. Their devotion and self-sacrifice, required in all circumstances of life, shine especially in the great scourges, such as war and plague which, from time to time, come to assail poor humanity.

In December 1802, we read in most French newspapers:

The city of Marseille has just erected, in Rue Cincinnatus, a monument dedicated to the memory of the courageous men who braved death to help the sick during the plague which ravaged Marseille in 1720. This monument is a beautiful fountain, built on the drawings by the citizen of Fougères, chief engineer of the department: it is composed of a pedestal on which rises an antique column of very fine granite, surmounted by a marble figure representing the genius of Health, relighting with a in one hand the almost extinguished torch of life, while, in the other, he crowns the names of those who devoted themselves to almost certain death, to help the victims of this devastating scourge.

One of the four inscriptions on this monument consecrates the eternal memory of nineteen courageous men who "dedicated themselves to the salvation of the Marseillais in the horrible plague of 1720. "Among them

we note Mgr de Belzunce de Castelmoron , bishop of Marseille, and Milley, Jesuit, commissioner for the rue de Lescalle , the main source of the contagion. »

Another inscription reads: Homage to more than one hundred and fifty religious people, to a large number of doctors and surgeons, who died victims of their zeal to help and console the dying. Their names have perished: may their example not be lost, may they find imitators, should these days of calamity come to life again!

The last inscription is a “tribute to Clement XI, who nourishes afflicted Marseille !” »

The plague raged in Marseille for the twentieth time, more terrible than ever. Barely had it declared itself when it had already passed from the infirmaries into the city, and the victims fell as numerous in the citadels as on the galleys and at the Hôtel-Dieu. Marseille, populous and lively, soon offered the spectacle of the most frightful desolation. All members of the same family are affected at the same time; there is no street that is not infected, no neighborhood that is without alarm, and where the disease does not spread with equal speed and fury. Workers and servants, servants and valets, all have succumbed or are awaiting their last hour; and already the merchants and fishermen, sick or dead, can no longer supply the city. The poor and rich who survive no longer find anything to eat or buy, and poverty is as general as disease.

“Let us enter for a moment into these afflicted houses,” says M. Bertrand in his *Historical Relation*, “See one of these unfortunate victims of the fury of evil... and we will find there, in the same room and often in the same

bed , a whole family overwhelmed under the weight of the same illness, which, through its cries and the various complaints of so many sick people, forms a sad and lugubrious concert. One, burned by the heat of the fever, asks for refreshments, which no one can give him; the other, agitated by mortal worries, interrupts everyone's rest; sometimes one of them, a little less overwhelmed than the others, drags himself out of bed to give them the help he himself needs. Here, it is a son lying next to his father, and who, tormented by a cruel vomiting, irritates by redoubled efforts all the pains of his father . There, it is a mother weeping next to her daughter, whom the violence of evil renders insensitive to her groans; eager to help her, she gives her useless care: a sudden death kidnaps the daughter and leaves the mother in desolation and despair. Elsewhere we see the husband and wife lying in the same bed, mingling about their common misfortune; they excite and encourage each other, sometimes by feelings of reciprocal friendship, sometimes by pious affections towards God; finally, pressed by the violence of evil, they revive the last efforts of their tenderness, and die in the same union in which they have lived all their lives. »

What concern for someone who is thus with several sick people, one of whom asks for relief for his ailments, and the other a priest to confess, and who cannot provide them with either of these helps. ! what solicitude to give this one some softening, and to excite this one to acts of contrition and love of God, to thus perform functions to which we are so little accustomed, especially when we must continue them until the end. last

moment ! The father is obliged to contain his tears so as not to weaken the courage of his dying son; and the dying mother hears, for all exhortation, only the tears and lamentations of a desolate daughter. We have seen children who, with death on their lips, exhorted their afflicted parents to patience and resignation to the will of God; others refuse their care and their eagerness, and ask them to move away, for fear of communicating to them some deadly impression.

If the interior desolation of the houses seemed extreme , that of the exterior is even more terrible... It is here where the sight of a hundred or two hundred sick people, whose squares were lined, seized both the heart and the senses. . You had to have lost all feeling not to be touched by seeing so many miserable people, delivered to all the rigors of a violent illness, whose pain became more cruel by the deprivation of all kinds of comforts. At a single glance, we saw death painted on a hundred different faces and in a hundred different colors: one with a pale and cadaverous face, the other red and lit, sometimes pale and livid, sometimes bluish and purple , and a hundred other shades which disfigured; dull eyes, others sparkling, languid glances, others lost, all with an air of trouble and fear that made them unrecognizable... To see all the desolation and all the horrors of the city gathered in a single point of view. view, you only have to cast your eyes towards rue Dauphine, which runs from the entrance to the Cours to the convalescent hospital. All those who were alone in their homes, and all the poor, made their last efforts to drag themselves there, in the hope of being helped: most found no place there; and, not

having the strength to return, they were obliged to lie down in the street, which, being one hundred and eighty toises long and five wide, was nevertheless covered with sick people for a very long time; and the number was so great that we could not leave the houses without passing over their bodies. Who could describe all the suffering of so many sick people, and all the attitudes of so many languid bodies? who could express their complaints and groans? Lying next to each other , they did not have as much space in the street itself as the worry of evil required. Some died before being received at the hospital, others upon entering it; we saw some fainting near the stream, and who did not have the strength to withdraw; others, driven by thirst, approached it to dip their tongues, and gave up the ghost in the middle of the waters; and, so that the desolation of Marseilles did not lack any feature of resemblance to that of Jerusalem, we saw women dying of children hanging from their breasts!

What a great opportunity for philosophers to brilliantly consecrate emerging philanthropy! Who was it better suited to than the followers of the reform of philosophism and Freemasonry, to come to the aid of their brothers – as they say – in affliction? This sublime mission was theirs by right, to them who were going to regenerate suffering humanity, stifle prejudices and bring back the golden age. This was not the case: the error, forever empty of useful works, sent no relief to the afflicted city; self-sacrifice and sacrifice were there, as everywhere and always, inspired by Catholicism, and its reward was, in Marseille, death in contagion, as it would

be, half a century later, death on the scaffold. throughout France.

The illness had begun in the parish of Saint-Martin, and the priests of this church gave the first examples of firmness and zeal. Confessing the sick, carrying the Holy Viaticum and Extreme Unction from morning until evening, and keeping vigil at night, they opened for others the glorious path of the martyrdom of charity, for almost all succumbed. We saw no less zeal and charity in the other parishes: of the two priests of the cathedral, one was a victim of his devotion, and the other only left the bedside of the sick when the contagion had spread to him. on a bed of pain; in the parish of Accoules, the two priests, a beneficiary and a vicar devoted themselves generously, and received the celestial reward that their courage aspired to. The other parishes were the scene of the same acts of dedication. The zeal which animated the pious and charitable priests of Marseille was everywhere great and sublime: therefore the victims were numerous among the secular clergy.

The regular clergy did not fail in their mission. Mr. Bertrand tells us that, among all the religious communities of the city, three stood out above all others, by the number of evangelical workers who devoted themselves to the service of the sick: the Capuchins, the Recollects and the Jesuits. The first two spread throughout the parishes, going to all the neighborhoods and all the infected streets, and their zeal only ended with life. They first replaced those who died; and when those in the city were lacking, they brought some from neighboring towns. They bore the weight of the day and the heat; they

roamed the streets and public squares which were the ordinary asylum of the sick; faithful disciples of the Savior, they went, like him, healing and spreading everywhere the grace and virtue of the sacraments. The Recollects lost twenty-six religious, and some fortunately recovered. The Capuchins especially provided a large number of confessors to the city and the hospitals, and mainly in these places of horror whose approach had repelled the most lively and ardent zeal. Forty-three died, and twelve escaped evil. Among all these, twenty-nine had come from other cities to sacrifice themselves in this one.

And it is these capuchins that these days ignoble beings have the infamy to ask what they are for!

We should at least have the audacity to sacrifice, before having the courage to insult.

The Jesuits also stood out. A society whose institution has as its aim only the glory of God, and whose only occupation is the salvation of souls, could not fail to seize such a beautiful opportunity to satisfy both: so they - they all sacrificed, so that, of the twenty-nine that were in the two houses, two were protected from the Disease, nine recovered from it, and eighteen succumbed to it. Among the latter we distinguish Father Milley, whose zeal had never known bounds, who had always been in all the works of charity which are found in a city, to whom the leadership of two numerous congregations and the direction of An infinity of pious people still left time for the ministry of the word, for visiting prisons, hospitals, and for all other works of mercy. This father showed, in this contagion, what can be the extent of a charity that the Spirit of the Lord animates. He chose for his department

the most dangerous district, the one where the evil had begun, where the harvest was most abundant, where there were the fewest workers, where finally all the horrors of poverty, disease and death showed itself with all that was most hideous and most revolting; and as if the job of confessor had not been enough for his zeal, responsible for the alms that good people placed in his hands, like formerly the faithful at the feet of the apostles, he added to these functions those of commissioner of these districts abandoned. He established a kitchen there, where the charitable girls served the broth for the plague victims; he went everywhere distributing abundant alms to the healthy and the sick, always followed by a multitude of poor people. His zeal was not limited to those quarters which were committed to his care: it also spread to others, and wherever the salvation of his brothers called him.

Father Dufé , who came from Lyon expressly to help the sick, soon completed his sacrifice, and received the crown he had come to seek.

Father Thioli , who, through his job as professor of hydrography, could dispense with this dangerous ministry, did not fail to devote himself to it with the same ardor as the others, and to show that the application that he gave mathematics to the abstract sciences, had not extinguished in him that fire of charity which animates the true ministers of the Lord.

Finally, Father Sever is the only one of all the Jesuits and all the confessors who held firm throughout the contagion; and as if all the zeal and all the charity of others had passed into this venerable old man, he went about the whole city from morning until evening,

confessing in the streets and in the houses, entering everywhere, and everywhere consoling the sick, touching their pulse, sitting with them, giving them salutary advice for both soul and body, with a zeal and firmness beyond his years. This father gave a great example of both : passing one day in the rue de l'Oratoire, he saw a naked corpse closing the passage; he covered it with his handkerchief, and then put it away next to the street, to make the passage clear. This fact is all the more certain because it was noted by two RRs. PP. of the Oratory, who were no less edified by his zeal than surprised by his courage.

The illustrious bishop of Marseille gave a no less shining example of courage. As soon as the first symptoms of the contagion appeared, he ordered public prayers, exhorted the ministers of the Lord to prove themselves worthy disciples of Jesus Christ, and declared that he himself was ready to give life for his flock. And these were not just words. On July 30, he ordered prayers in the churches, three days of fasting and processions in the other cities of the diocese, not wanting to do any in Marseille, so as not to give rise to too much communication. He published a mandate on this subject, in which we read this passage, as consoling for his faithful as glorious for him: "We flatter ourselves," he said, "that in praying for the afflicted flock, we will be kind enough not to forget the shepherd, and ask the Lord for him, not to preserve for him a useless life, which he exposes and which he will willingly expose, if necessary, for his sheep, but only to show him mercy. » What follows will teach us if

this life was so useless. What should we not expect from such lively and sincere zeal?

After having prescribed means so calculated to excite the mercy of the Lord, he went to all the parishes, he distributed confessors there, he appeared every day throughout the city, he reassured the people by his presence, he relieved the poor through his alms, he encouraged those who devoted themselves to serving the sick; far from giving in to public prejudices against doctors, he praised their zeal, he inspired them to support him every time he met them in the streets visiting the sick; he was already without a trail without a crew, and soon he was almost without a servant. Always attentive to the spiritual needs of the sick, he replaces confessors who die or fall ill; it continues to show itself everywhere, although the evil began to become formidable through the vivacity of the contagion. He fears nothing for himself, he only fears for the salvation of the souls entrusted to his care. His pastoral concern extends to everything that concerns his flock.

Such are the works of Catholic charity that it produces, heroes benefactors of humanity, which error and impiety will never produce: we find numerous proofs of this in history, and particularly in that of the deadly epidemic which broke out in Geneva in 1543, just when the sects were at their greatest fervor there.

The heretical ministers, summoned before the city council, admitted that it would be their duty to go and console the plague victims, but that none of them had the courage to do so; They begged the council to forgive them this weakness, "God not granting them the grace to

face the danger with the necessary intrepidity. » Only one, Matthieu Géneston , shows himself to be less cowardly than his colleagues; but the exception, perhaps, is more curious than the rule. What did he resolve to do, this only hero of his band? To go and visit the sick, if fate fell on him!

Extract from the registers of the Council of State of the Republic of Geneva, from 1535 to 1792.

This is the maximum of the bravery of preachers!

Let us return to Marseille, and note that the solicitude of Clement to Mgr de Belzunce .

"But," said the Holy Father, "as pontifical solicitude demands of us that we not content ourselves with giving you the praise that you deserve by fulfilling your pastoral duty so worthily, but without waiting for you to ask us, we let us give to your zeal all the spiritual and temporal aid which depends on us, opening the treasures of the Church, the dispensation of which the Most High has entrusted to our humility, we have granted in the present necessities several indulgences to the clergy and to the people com- placed in your care, as you will see more fully in the private brief which will be given to you with this one: We have, moreover, ordered that we buy with our funds, and that we send as soon as possible "It will be possible, about two thousand bushels of wheat, so that you can, as you see fit, distribute them gratis to the poor as a testimony of our paternal tenderness..."

Most of the prelates of France followed the fine example of Clement

The doctors, too, deserved their fair share of praise. Guided by the same spirit as the clergy, they followed in his footsteps. Throughout the course of the illness, they were constantly seen at the bedside of the sick. Nothing stopped them from carrying out their delicate and perilous functions: neither the death of their colleagues, nor the loss of their family, nor the dangers which surrounded them on all sides. They even neglected to take precautions, such as masks and extraordinary clothing, which frighten the sick and often neutralize the results that can be expected from the remedies. The noble and disinterested conduct of doctors in this circumstance, and generally in all scourges, has not been sufficiently appreciated. The doctor is for the body what the priest is for the soul: he is the man of devotion; he is, so to speak, the complement of the family. Therefore the Holy Spirit devotes an entire chapter to him in *Ecclesiasticus*.

Medicine has been practiced by a large number of saints; here are those cited in the *Annals of Christian Philosophy*:

SAINTS: Luke, Syrian, from Antioch, professional doctor, excellent painter, disciple of the apostles, very exact historian of the Gospel of Our Lord. — Cosmas and Damian, martyrs. — Pantaleon, of Nicomedia, martyr. — Antiochus, of Sebaste, martyr. — Otriculanus , martyr. — Ursicin , of Liguria, martyr. — Samson, priest, doctor of the poor. — Alexander, martyr. — Cynus , of Alexandria, physician to the Egyptians and martyr. — Caesarius , physician and senator of Byzantium, brother of Saint Gregory of Nazianzus . — Dionysius, deacon, cleric of

great piety. — Codratus , of Corinth, martyr. — Papilius , deacon, martyr. — Juvenal, priest and bishop. — Jean Damascene, doctor and great orator of the Church. — Diomedes, of Tarsus, physician of Cilicia. — Leontius , Arab doctor and martyr. — Carpophorus , companion of Saint Leontius , Arab physician and martyr. — Gennadius , Greek, pious like an angel among men. — Eusebius, Greek, son of a doctor, a doctor himself, of a doctor who became sovereign Pontiff of the Church, preacher of heretics, whom he converted in large numbers. — Zenobius , from Ezeus , doctor who became bishop, martyr. — Orestes, intrepid martyr of Cappadocia. — Emilian, doctor and martyr, from Africa. — Antiochus, very learned doctor, born in Mauritania, Roman knight; he suffered torture and the most cruel tortures for the name of Jesus Christ,

BLESSED: Anthony, physician full of piety, teacher of Saint Augustine the Hermit. — Joachim, Japanese doctor, killed at Facate , in 1613, doctor to poor Christians in Japan. — Philip, Italian from Florence, general of the brotherhood of the Servants of the Holy Virgin, famous for the holiness of his life and the glory of his miracles; he had studied in the famous faculty of medicine in Paris, and there he became immersed in the knowledge of the great doctors of that city. — The Japanese Paul, old man; Young Paul, Louis Froysius and Louis Ameida .

SAINTS: Theodosius, physician of martyrs, mother of Saint Procopius, martyr, and herself died valiantly in the midst of the cruelest torments. — Nicerat , of Constantinople; skilled in medicine, famous for her piety,

her Christian charity, she healed the great Saint Chrysostom. — Hildegard, understood in medicine, following the testimony of Genebrardus , renowned for her miraculous cures. — Françoise, Roman, very skilled in medicine, famous for an effective remedy against several illnesses, glorious for the large number of her miracles in Rome and throughout Italy, recently placed among the saints by Paul V. — Elizabeth from Hungary, widow. — Jutte . — Elizabeth, Queen of Portugal.

The doctors of the Paris faculty were honored to follow in the footsteps of these characters, who had sanctified as much as illustrated their art. They were intimately convinced that the man specially called to relieve the physical ills of his fellow man has received a particular mission from Providence, and that it is important above all to fulfill it in a manner consistent with the will of God. As proof of this, we only want the decision of the faculty reported in these terms by the *Annales de Philosophie Chrétienne*:

Jesus , Maria. The Catholic charity of the medical doctors of the Faculty of Paris for the poor sick.

After the devoutly celebrated Holy Mass, and the recitation of the litanies of the most sacred Virgin Mary, Mother of God, and the invocation of the saints of profession and charity, during their lifetime exercised and practiced medicine, which Holy Mass is sung every Saturday, and the said litanies and prayers will henceforth be said in the chapel of the said faculty at ten o'clock in the morning.

"All the poor sick people are warned and invited on behalf of the deans and doctors of the said

faculty, to be from ten o'clock in the morning until noon, every Saturday of the year, in the upper room of the College of Medicine, rue de la Bucherie , near place Maubert; to be visited and considered by the doctors for this purpose, who according to customary charity and ordered by decree of the said faculty, will consult for all the poor sick people, such as they are and from whatever city, place and whatever country they come from , of all kinds of illness that they have : and will give to the said poor their consultations and prescriptions for diet and proper and suitable remedies in writing ; and even will provide them and distribute, according to the power and small means of the faculty, the medicines, drugs and compositions necessary and faithfully prepared. »
“All holy and conscientious, for the greater glory of God, and the help and relief of the public and of all the poor afflicted with illness. »

“This holy exercise of Christian charity has been practiced and continued for several years now, and will, God helping , be continued with affection, piety and intelligence.

“Thus concluded and decided by decree of the deans and doctors of the said faculty. »

Signed: GUILLAUME DUVAL,

Dean of the Faculty of Medicine in Paris, 1642.

It is therefore an error to believe that medicine takes us away from God. Studied in the simplicity of the Heart, it must, like all sciences, bring man back to the

center of all light; far from hardening the soul, it animates it to compassion for its neighbor and to the inspirations of grace. We find proof of this in a letter from M^E Huc, written from Lha-Ssa , in Tibet, and relating to the conversion of a young doctor, originally from the province of Yun-Nan, in China.

Annals of the Propagation of the Faith, t. XXI, p. 114 et seq ., March 1849.

Since his arrival in Lha-Ssa , Yun- Nannais had led such a strange life that everyone called him the Chinese hermit. He only ever went out to see his sick, and usually he only went to see the poor. The rich may have asked for it; he disdained to respond to their invitations, unless forced to do so by the need to obtain some help: For he never took anything from the poor, to whose service he had devoted himself. The time that was not absorbed by visiting the sick, he devoted to study; he even spent most of the night on his books. He slept very little, and only had one meal of barley flour per day, without ever eating meat. Moreover, one only had to see him to be convinced that he led a hard and painful life: his face was extremely pale and thin, and although he was aged at most about thirty years old. His hair was almost completely white.

“One day,” report the missionaries, “he came to see us while we were reciting the breviary in our little chapel; he stopped a few steps from the door, and waited gravely and in silence. A large colored image representing the Crucifixion had undoubtedly caught his attention: because, as soon as we had finished our prayers, he

suddenly and without stopping to give us the usual politeness asked us to explain to him what this image meant. . When we had satisfied his request, he crossed his arms on his chest, and, without saying a single word to us, he remained motionless, his eyes fixed on the image of the Crucifixion. He kept this position for half an hour; his eyes finally became wet with tears, he stretched out his arms towards Christ, then fell on his knees, struck the earth three times with his forehead, and rose up exclaiming: "Here is the only Buddha whom men must adore!" ... » Then he turned towards us, and, after making a deep bow, he added: "You are my masters; "take me for your disciple. »

"Everything that this young man had just done struck us strangely; we could not help but believe that a powerful movement of grace had just shaken his heart. We briefly explained to him the main points of Christian doctrine, and to everything we said to him, he simply responded with a truly astonishing expression of faith: I believe. We presented him with a small gilded copper Crucifix, and we asked him if he would accept it. In response, he eagerly gave us a deep bow. As soon as he had the crucifix in his hands, he asked us to give him a cord, and immediately he hung it around his neck. He then wanted to know what prayer he could recite in front of the cross. — "We will lend you some Chinese books where you will find explanations of the doctrine and numerous prayer forms. » — "My masters, that's good; but I would like to have a short, easy prayer, that I can learn instantly and repeat "often and everywhere." » — We taught him to say: "Jesus, Savior of the world, have

mercy on me. » For fear of forgetting these words, he wrote them on a piece of paper, which he placed in a small purse hanging from his belt. He left us, assuring us that the memory of this day would never fade from his memory. This young doctor put great effort into learning the truths of the Christian religion; but what was remarkable about him was that he made no attempt to hide the faith he had in his heart. When he came to visit us, or when we met him in the streets, he always had his crucifix shining on his chest, and he never failed to approach us saying: "Jesus, Savior of the world, have mercy on me ! " ... » This is the formula he adopted to greet us. »

Martyrs have honored medicine until recent times; the death of one of them was barely thirty years ago: in fact, on March 28, 1853, a Catholic from Khia-Yn , named Khyao-Yony, died in Canton .

This man, aged around sixty, was practicing the profession of doctor, in which he had acquired a certain reputation, when for the first time he heard about the Christian religion from his son, a young man converted in Pinang by the missionaries of the country. Touched by the beauty of the Gospel, the purity of its morality, its celestial doctrine, he then had only one desire, that of belonging to a religion which seemed so beautiful to him , but to This was opposed by two obstacles: this man had the unfortunate habit of smoking opium, and he was so proud that he already considered himself consummate in the science of salvation, although he had barely begun. to study it. The priest was therefore obliged, despite his entreaties, to postpone his baptism to a slightly more

distant time. Then the persecution of Khia-Yn broke out , the result of which was the overthrow of the chapel, the incarceration of some Christians and the imprisonment of Mr. Leturdu , missionary of the province, who, after long suffering, was taken to Canton, to be handed over to the French representative there. Khyao-Yony , retaining all his Courage, showed himself in these days of trials as he was at the bottom of his heart, full of veneration for the Gospel, and animated by the desire to be admitted as quickly as possible to the number of his children. Although he was then only a simple catechumen; he did not fear going to the courtroom; and there, in the presence of the entire cohort of the mandarin, he loudly defended religion. As he was generally known as an opium smoker, someone asked him if he too was a Christian. "No," he replied with an assurance which showed the independence of his noble character; "no, I am not a Christian, but I believe in the religion of the Lord of heaven, I regard it as the only true one, and I will not delay, I hope, in embracing it. »

He was one of the neophytes chosen by the Christians to accompany the missionary to the confines of the district, that is to say more than twenty leagues from Khia-Yn ; and he took advantage of this moment to receive both the advice he needed and the promise that on his return he would confer on him the sacrament of baptism. Indeed , Mr. Leturdu had no sooner laid aside the irons of captivity in Canton, and returned to his former post, where the Christians, previously dismayed, were happy to receive him, than Khyao-Yony came to throw herself at his feet and begged him with tears not to refuse

him the grace of baptism any longer. "Father," he said to him, "my race is moving forward: hasten to receive me into the number of Christians, before death comes to cut me off from the number of the living. »

But, better than his words, his conduct attested to the sincerity of his feelings: he had completely renounced the use of opium, and his former pride had been replaced by a spirit of humility and simplicity which made him a true disciple of the Gospel. With what faith, with what ardor did this fervent neophyte receive the sacrament of regeneration! While the water ran down his forehead, streams of tears fell from his eyes, showing how happy he was to be admitted to the number of the children of the Church. The time of his first communion having come some time later, he prepared himself for it by a renewal of fervor, by a greater application to prayer and to the accomplishment of all his duties. The three days which preceded this great action, he only wanted to occupy himself with things which could be related to it: reciting prayers, rereading the pages of his catechism, preparing his confession, were his constant occupations; Even the night did not interrupt these religious exercises of his piety. Understanding all the happiness that there is for a Christian in being admitted to such an intimate union with his God, he spent, after his communion, two hours in thanksgiving; then, filled with an entirely angelic fervor, he came to the father, and told him that from now on he only wanted to spend his life in serving the Lord, and in acquiring some merits for heaven. Mr. Leturdu had already set his eyes on him, to place him at the head of a pharmacy that he wanted to establish in the city for the

benefit of foundlings. He made the proposal to him, it was immediately accepted, because Kyao-Yony saw a way to relieve the unfortunate, to announce the good news, and to open the doors of heaven to the number of little children he would be called to visit.

From then on this man of God, renouncing all personal gain, even breaking all relations with his former friends whom he did not hope to win over to the faith, went to look for suitable accommodation in a distant part of the city. to his purpose. For three months he had been in this position, occupying himself with admirable zeal in the preaching of the Gospel and the baptism of little children, when suddenly the order came from the courtroom to arrest the three Christians who were practicing in Khia -Yn the functions of catechists. Two of the accused were able to escape; but Khyao-Yony , taken unexpectedly, fell into the hands of the satellites, who descended on his residence, broke some of the objects it contained, seized others , loaded him with irons, and took him to court. , where the mandarin was waiting for him, to make him account for his conduct. The interrogation focused solely on Christianity. Khyao-Yony did not procrastinate: he admitted, with all the intrepidity of the ancient confessors of the faith, that he was a Christian; he made the apology of those who, for all, served the Lord of heaven, and declared their religion. The price of his holy intrepidity was that he was sent, loaded with chains, to the prison intended for state criminals.

There, who could say all that this fervent Christian had to suffer, in a destitution that is difficult to imagine, deprived of clothing and food, and covered with vermin

which was eating him alive! The letters he wrote to Christians from the depths of his dark dungeon are both proof of the torments he had to endure and the heroic patience with which he endured them. No complaint ever came out of his mouth; happy to conform to the suffering Jesus Christ, he humbly thanked him for having made him a participant in the chalice of his passion. After four months of captivity, the mandarin, informed that his prisoner was visibly weakening, that he only presented the exterior of a skeleton, and perhaps fearing having to answer for a death who had no other motive than the patient's religion, judged it appropriate to release him. At the first news that spread, Christians rushed to the generous confessor of the faith, to transport him home, but he was already ripe for heaven, and the angels, by accompanying him when he left his prison., carried before him the palms of his martyrdom, which they would soon place in his victorious hands. On the way, someone having told him that the Christians were going to compensate him for his deprivations and restore him to his weakened state: "No," he replied: "I will end my fast in heaven. His words breathed only the love of God and the desire to soon enter into the enjoyment of his glory. With his eyes fixed on the sky, he advanced calmly, considering from afar the stay where he hoped to go soon, when, arriving on the shore, at the moment of disembarking, without shock, without agony, on Easter Monday, March 28 1853, he peacefully returned his soul into the hands of his God: as if the Lord, to increase his merits and the glory of his precious death, had wanted

him to expire before reaching His abode, in a state worthy of 'a martyr to the faith of Jesus Christ. »

*Annals of the Propagation of the Faith, t. XXVII,
pp. 45-49.*

Catholicism therefore consecrates as a duty the dedication of the priest and the doctor towards society: giving themselves to their fellow human beings, sacrificing themselves for them, such is their vocation. Here again religion and science are sisters. Medicine only leads one away from faith after the heart is corrupted; practiced in accordance with the principles of our holy religion, it is even more beneficial to the soul than to the body. Also the religious doctor is entitled to our respect, just as the priest faithful to his God and his oaths is entitled to our veneration.

Outside the Catholic Church there is no salvation

The historical error is always regrettable, however minimal the results may be. History is a network: tear off one link, the consistency of the others is compromised. This error, however, is dangerous to varying degrees. The man of good faith — and what a misfortune that we must suppose the existence of men of bad faith! — the man of good faith, we say, can for a moment believe in an inaccurate fact; but the dispositions of his just and upright mind will soon disentangle what is true and what is false in what is objected to him. Say to such a man: "Such and such a pope has committed such and such a crime,"

unless the fact is examined, he will immediately answer you: "What does the pope as a man matter?" he has nothing in common with the pope head of the infallible Church. »

In this case, these are errors that could be called purely historical; but from these we often pass, by an insensitive and skillfully managed slope, to other much more serious errors, to which we could give the name of historico-religious. This is how we will say to the simple faithful, unaccustomed to discussions: "Your religion is intolerant, it is cruel, it damns all those who do not believe in it. »

It is through such attacks that Protestants and bad Catholics try to take away from religion, not only its prestige, but also its foundations; they intermix and distort facts and doctrines, and, thanks to this confusion, they attribute monstrous principles to Catholicism.

An excellent Italian magazine, — *Lettura cattolica*, - fought in the simplest and most lucid way some widespread historical-religious errors regarding the maxim: "Outside the Catholic Church there is no salvation", and the acts of the so-called intolerance of this Church.

The article is in the form of a dialogue: a Protestant puts forward all the objections of the sect, and a Catholic responds to him point by point, and destroys all the arguments of his opponent.

This is how they express themselves:

THE PROTESTANT. = The Roman Church says: "Outside the Catholic Church there is no salvation";

Protestants say with the Bible: "The mercy of God is great to everyone who is sincere", and they prove...

THE CATHOLIC. — A moment: Before examining the evidence, say one thing: Do Catholics by any chance deny that God's mercy is great for anyone who is sincere?

THE FATHER: The Protestants do not say it expressly, but they assume it.

LE C. — Well! this supposition is false; and to be convinced of this, it is enough to consult the commentators of Catholic doctrine on this proposition: I will cite some of the most esteemed ones. But first let's get along well. Protestants say | that God's mercy is great for anyone who is sincere. But what does it mean to be sincere?

THE F. — I expect this explanation from you.

LE C. — Being sincere, when it comes to our relations with God, certainly means observing what our conscience dictates to us, doing the good that we know to be obligatory, avoiding what we know to be evil, regulating ourselves according to the inspirations of our conscience, consulting it without letting ourselves be dominated by prejudices; finally, be in good faith. Don't you believe that Protestants are of this opinion when they speak of the man who is sincere with God?

THE F. — I am convinced that yes. Certainly, he is not in good faith, he is not sincere with God, the one who acts differently.

L E C. — Well! the Roman Catholic Church is more generous than the Protestants towards sincere or good faith men. Protestants say that God's mercy is great towards them, which can also be said when speaking of

the most obstinate sinners: if God's mercy is also great towards adulterers, homicides, blasphemers, etc., it is because she lets them live, it is because she is ready to forgive them, as soon as they sincerely want to convert. But we Catholics, casting our eyes on serious men of good faith, say more: we say that they can be in a state of salvation, although externally separated from the Roman Church, because they are sincere.

Father — Would you please name for me some of the most accredited doctors of the Church who, according to you, teach this doctrine?

LE C. — You know what weight the authority of Saint Augustine has among Catholics: well! this holy Doctor of the Church teaches that those must not be considered as heretics who, although having false and perverse beliefs, do not support them with obstinate animosity, especially since, not being the inventors bold and presumptuous in such errors, they received them from parents already deceived, but it is important that they seek the truth with prudent solicitude, and that they be ready, as soon as they have found it, to retract their errors : in such a case, material separation from the Church is not an obstacle to salvation.

Saint Augustine thus speaks of heretics of good faith, whom he supposes to be baptized and believing in certain truths of Christianity; but the holy Roman Church goes even further, and applies the same doctrine to infidels, who have never heard of Jesus Christ, and she has decided that their infidelity is not a sin, and that she does not will not deserve punishment.

THE FATHER: How could they escape if they have not even received baptism?

LE C. — Here is the response of Saint Thomas, the angelic Doctor, who enjoys the greatest authority among Catholics: "If such an infidel," he said, "raised, for example, in the middle of the forests, without ever having heard of the Christian religion, follows the precepts of natural law, fleeing evil and doing the good he knows, one must take for certain that God will not abandon him, but that he will make him know what is necessary for salvation, either by an interior revelation, or by sending him a preacher of the faith, as he sent Peter to Cornelius. » You see therefore that, when it comes to men who are sincere and in good faith with God, the Catholic religion is far from setting limits to divine mercy and placing invincible obstacles to salvation.

THE FATHER: So it is not true, as the Catholics teach, that there is no salvation outside their Church?

The C. Sorry! Catholics regard as being off the path to salvation those who, knowing or being able to know the truth of the Catholic faith, do not want to embrace it. Apart from heretics of proven bad faith, Catholics still consider those who are not on the path to salvation. are indifferent in matters of religion; those who do not care to examine which way pleases God, when they have doubts based on the religion in which they were born, Or who, if they resort to this examination, do not do it properly , but with prevention and purpose stopped to remain as they are, We believe that all these will be damned, if they die in this state, because they are not of good faith, because they are not sincere with God,

because they e. do not do what their conscience tells them to do to know the truth and please God. Their errors and heresies are therefore voluntary and culpable, in the eyes of Catholics who believe in the word of Jesus Christ; and the Savior said: "Let him who does not listen to the Church be like a pagan." »

Matt., XVIII, 17.

— "He who does not believe will be damned. »

Mark., XVI, 16.

And St. Paul wrote that heretics are condemned by their own judgment.

Tit., III, 10, 41.

THE F. — Let us admit that men of good faith who are outside the Church can save themselves: how is this doctrine reconciled with that of the Catholic Church, that outside this Church there is no no salute?

LE C. — These two truths reconcile very well, because men of good faith and sincere with God, as we have explained, are Catholics at heart; and God, who searches hearts, has more regard for their interior disposition than for their material separation from the true Church. These men are willing to do whatever God commands, whatever is necessary to please Him, and they would also be willing to abjure their errors and become Catholics, as soon as they knew the truth of this one religion; if outwardly they do not embrace it, through ignorance, through involuntary error, no Guilt results for them. Their will is to follow the true religion; this being

none other than the Catholic religion, it follows that they are Catholic by will and by heart, and that they belong not to the Body, but to the soul of the Catholic Church. They will therefore not be saved by virtue of their false religion, but by virtue of the Catholic religion, to which they have, without knowing it, adhered by their intention to always do the will of God. "Outside the Catholic Church there is no salvation"; — "the mercy of God is great for everyone who is sincere," — are consequently two propositions which have nothing contradictory or irreconcilable; these are two truths which do not exclude each other in the least, whatever the Protestants say, who only admit the second. We believe in both, because both are based on the word of God.

THE FATHER: But the dogma that you defend is not contrary to the following passages of Scripture, invoked by Protestants: "God is no stranger to persons; but from whatever nation he sees that which fears him and practices justice, is pleasing to him"?

Act ., X, 34, 35.

LE C. — Let us examine this objection, the solution of which will fully confirm what has been said concerning infidels of good faith, and will prove the necessity of being in the true Roman Catholic Church. These words were spoken by Saint Peter, when he learned of Cornelius' vocation to faith. This Cornelius was an honest, religious man, fearing Dies, diligent in prayer, charitable, beneficent; he was not Catholic. God wanted to save him: to save himself, he did not leave him in his errors, but he called him to the Catholic faith, and thus

demonstrated the necessity of this religion for salvation. God sent Cornelius an angel, who inspired him to summon Saint Peter, head of the Catholic Church; he instructed him, baptized him, and thus admitted him into the bosom of the true Church. It was on this occasion that Saint Peter, having learned of the centurion's vocation, exclaimed: "I see clearly that God is no stranger to persons; but that, from whatever nation he may be, he who fears him and practices righteousness is acceptable to him. »

Therefore, to be pleasing to God without being part of the true Church, it is necessary, according to Saint Peter, to fear God and practice justice. But he who fears God is of good faith; it is sincere in the way we have explained it; he is willing to do whatever God wants, and therefore also to become Catholic: in a word, he is Catholic at heart. God does not abandon such a man, even if he were to send him an angel, as Saint Thomas says, whom we have quoted.

THE FATHER — Here is another passage that Protestants cite in support of their doctrine: "This is eternal life, that they: may know you, the only true God, and Jesus Christ, whom you have sent! »

JOAN., XVII, 3

LE C. — These words also confirm the necessity of being in the Catholic Church, at least in heart, to save oneself. Indeed, to obtain eternal life, it is necessary to know the only true God and Jesus Christ. But to know God and Jesus Christ, according to this language of Saint John, is to observe all his precepts: "He who says he

knows him" – it is Saint John himself who expresses himself thus – "and does not keep his commandments, is a liar, and the truth is not in him. »

I Joann., II, 4.

Now, among the precepts of God and of Jesus Christ is that of embracing the true faith, when one knows it, and of doing, in order to know it, what conscience dictates. Therefore he who knows the truth of the Catholic Church and does not embrace it, and he who does not use, according to his conscience, the necessary means to know this truth, will not have eternal life. In other words, there is no salvation for anyone who is not Catholic at least in heart, as we have explained.

THE FATHER — Protestants still argue from this passage from Saint Paul: "God will judge the secrets of men according to the Gospel? »

Rom. II, 16.

Le C. — You know that the Gospel requires you to listen to the Church, to obey the Church, in which the true successors of the apostles are found, and to believe everything it teaches. You can therefore conclude from the very sentence of the Apostle, that heretics and voluntary schismatics, who die in this state, will be damned: therefore outside the Catholic Church there is no salvation.

THE FATHER: Here is another objection: The Catholic Church says: "We must persecute heretics. » Protestants say with the Bible: "Christian charity and

justice command tolerance and alms towards all. " What do you think ?

LE C.— I say that it is false that our Church teaches the obligation to persecute heretics, and I challenge anyone to prove it.

THE F.— But don't Catholics carry out great persecutions against heretics?

LE C.— If there were persecutions, they were never the work of the Roman Catholic Church, but of certain Christian princes, or, if you like, of people animated by a false zeal for the truth. The Church is in no way responsible for all the actions of its children, but only for those it commands, provokes or approves.

Fr.— Will you maintain that the Church has never incited or approved persecutions against heretics?

The C.—Certainly. And this assertion is not contradicted by the necessity in which the Church has sometimes found itself of using against heretics the right of self-defense, and of repressing their audacity by force of arms. The Church seeks to bring heretics back to the truth by persuasion and gentleness, as long as they remain in their errors and profess them without exposing Catholics to scandal; but when they strive to propagate their errors and have them shared by Catholics, the Church has the right and the duty to do everything possible to preserve its children. She considers with the Apostle the speeches of heretics as a gangrene which invades the mystical body of Jesus Christ, which is the society of the true faithful. Just as every gangrenous member must be cut off from the physical body so that it does not infect others, so the Church strives to separate

seductive heretics from Catholic society. She did not always succeed by gentle means: so she sometimes had to resort to temporal authority, so that the faithful were delivered from this corruption, by sparing them contact with infected members and putting those -here unable to do any harm. Thus wars and carnage have been occasioned by the stubborn disobedience of heretics. In such cases, the responsibility for the blood shed does not fall on those who shed it, but on those who put others under the harsh necessity of using such means, when other means were insufficient to bring back the victims. rebels in duty. On many occasions, heretics were the first to use violence to proselytize, and to run to arms against the Catholic Church, its ministers, its faithful, who had to oppose force of arms to force of arms.

THE F. — Do you have any evidence to support what you say?

LE C. — Ecclesiastical history provides an infinite number of them. The Donatists, for example, ransacked, burned, demolished churches, attacked bishops and priests even on the altars, and beat and killed all those who offered any resistance. Then the bishops had recourse to the emperor, and showing the scars of their wounds, they asked for protection and defense. They were granted to them, and this is how the crimes of the heretics caused bloody wars and deplorable massacres. The history of the Waldensians also offers these examples. Mr. Bert, who became an apologist for these heretics, admits that "the armed persecutions against the Waldensians did not really begin until 1400." It is however certain, according to a brief from the Pope John XXII, of

1332, that from then on they had resorted to arms and had cruelly massacred a certain Guillaume, priest of Angrogna , whom they suspected of having denounced them to the inquisitor.

This brief is reported by Rorengo , in his Historical Memoirs on Heresy in the Valleys of Lucerne, chap. II.

THE F.— But the Waldensians and other heretics perhaps deny or justify these facts?

Le C.— Listen to what Mr. Bert himself says about the persecutions carried out by Protestants against Catholics:

It happened quite often that the Protestants also persecuted the Roman Catholics and others with whom they were in opposition in matters of religion... Calvin did not suffer any Roman Catholics in Geneva, and he atrociously had the Spaniard Michael expire at the stake. Servetus, because he rejected some dogmas accepted by this reformer, who then pushed anti-Christian intolerance to the point of publishing a book *on the need to punish heresy with the sword*.

In Germany, imprisonment and acts of revolting intolerance and cruelty were resorted to against those who did not want to accept Protestantism... In Scotland, the most atrocious crimes were committed by Charles' satellites II, against the convenants or presbyterians... Henry VIII, Elizabeth and William III of England, acting in the name of Protestantism, resorted to tortures no less abominable, in their persecutions against Roman Catholics.

This picture of the persecutions carried out by Protestants against those who did not think like them is certainly not loaded with too dark colors.

History is filled with examples of the courage of Catholics and the intolerance of Protestants. Very often the new reformers cry out, on the one hand, against the Catholic Church, which does not want to tolerate their errors, and on the other hand they do everything possible to violate the conscience of Catholics; if promises and threats do not succeed, they resort to assault. Recent examples confirm this truth, so often proven by the annals of the past.

In the part of the province of Aosta known as Courmayeur, there were two young people who, after leading a scandalous life (the usual preamble to conversions to Protestantism), ended up abandoning the Catholic religion. Wishing to have accomplices in their apostasy, they used every trick to make other victims fall into the abyss. Giving away books, giving sermons, declaiming against the Catholic religion, were means they usually resorted to to attract the unwary.

One day they went to Fenis, another part of the diocese of Aosta. There they discussed religion, the Pope and the Church; but, seeing that their words bore no fruit, they offered the dissenters money to buy their conscience. Such an offer filled these good Christians with indignation, and anger made them burst into reproaches against the preachers. The two propagators of impiety, seeing the just indignation of their listeners, feared something more than words, and considered themselves happy to take the key to the fields. Here is

another fact that happened in the same country of Courmayeur:

Two young people had the misfortune of becoming Protestants, and even, in their blindness, they went to other parts of the country, to increase the number of prevaricators.

On October 17, 1857, they went to Lavre , where they began to roam the countryside and drink. They happened to pass in front of the house of a fervent Catholic, with whom they had often argued about urging him to apostatize. Like wolves, they watched for their prey; as soon as they saw their adversary, they invited him to drink. They thought that the vapors of the wine would have helped their eloquence: so they waited until the guest had swallowed a few glasses before making arguments and offerings of money. However, the Catholic held firm. As it was Saturday, the converters promised him five hundred francs if he wanted to eat meat. But, as a firm Christian and faithful Catholic, he rejected this vile proposal with horror. The preachers, seeing that they gained nothing by these means, attacked the Catholic with kicks and punches, and pursued him into a house where he had taken refuge. The master of this house, upon seeing this unworthy and barbaric procedure, took up the cause of the oppressed; but he in turn received a hail of blows and insults. The two villains even went so far as to drag their victim into a ditch, and, putting their knee on his stomach, they were preparing to kill him, when they were denounced by the cries of a child, frightened by this infamous atrocity.

As for us, this crime proves once again the intolerance of the reformers. When they cannot win followers through their lies or through their gold, they follow the example of Mohammed, saying with a knife to their throat: "Believe or die." »

See the Indipendente of Aosta and the Cattolico of Genoa, October 29, 1857.

THE F. — When the wars of religion and the sentences pronounced against heretics were justified by legitimate reasons of defense, they were certainly not unjust persecutions, and we cannot conclude from this that the Church has for doctrine that heretics must be persecuted. But was it always like this?

Le C. — You can be certain that every time the so-called persecutions were carried out by the Church, it had just motives for doing so, which completely cleanse it of the epithet of persecutor. . Moreover, as we have already said, many persecutions were the work of secular princes, and not of the Church. These Christian princes saw that the introduction of heresy into their states constantly fomented discord, and brought misfortune to families and society. The doctrines of certain heretics only tended to degrade and irritate Catholics: these sectarians declared the worship of holy images idolatry, publicly mocked the Holy Eucharist - that which is most august in the Catholic Church. , — boldly blasphemed, in the presence of the faithful, against the Blessed Virgin and the saints, against the Pope, the Roman Church, the bishops. Should sovereigns tolerate a handful of furious heretics making a mockery of what the vast majority of their subjects

considered to be the most sacred and precious? Should they allow heretics to continually flout and irritate their fellow citizens? There were also heretics who denied the authority of princes as well as that of the pastors of the Church, who revolted against the laws and rebelled against the civil power. It is certain that, if they did not had been arrested in time, they would have shaken and even toppled the social structure.

These facts and others like them motivated the so-called persecutions from which the heretics had to suffer at the hands of the Church and the sovereigns of its sons. It is easy to judge from this whether the Church teaches that heretics must be persecuted. Far from acting like these, she does not use violence against them, but persuasion; and, if it resorts to force, when the heretics show themselves to be seductive, turbulent, rebellious, and guilty of some other crime, which makes them harmful to society and to the Church, it is because their quality as heretics does not in no way gives them impunity or the right to harm.

Father: I see clearly that it is false that the Church teaches that it is a duty to persecute heretics. However, allow me to ask you if the doctrine of the Protestants is false, when they maintain that charity and justice command tolerance and love towards all people.

LE C. — As for love of neighbor, including heretics, Jews, pagans and our most cruel enemies, you know very well that the Catholic Church never tires of teaching it, and that it demands it from his children, under penalty of denying them reconciliation with God. In this regard, we subscribe without reservation to the doctrine

invoked, and we admit the proof resulting from these words of Saint Paul to the Corinthians: "Even if I speak all languages, etc., if I do not have charity, I am nothing. »

I Cor., XIII

I will only observe that Charity does not prevent the punishment of the guilty nor self-defense, nor the punishment of those who disturb the public rest, and that Consequently it does not condemn the conduct of the Catholic Church towards heretics, who qualify it as unjustly a persecutor.

The Father: As for tolerance, then you do not accept the doctrine of the Protestants? However, they base it on the response given by Jesus Christ to the apostles James and John, when they wanted to bring down fire from heaven on the Samaritans, who had refused to receive Jesus: "You do not know," he said gently. , "you don't know which spirit you belong to. The Son of Man did not come to destroy men, but to save them. »

Luke., IX, 54-56.

LE C. — It is above all important to agree on tolerance, which we understand very differently. Mr. Bert wants to extend the precept of charity to all equally: *Tolerance and love towards all*, consequently also towards evildoers and disruptors of the social order, all of whom are included in the precept of loving one's neighbor. Another claims that tolerance is due to everyone, not only as a duty of charity, but also as an act of justice. But what demonstrates that by tolerance we

cannot understand impunity and freedom from all restraint, is that by using such tolerance towards prisoners, we would lack charity and justice towards the good, and that the order social would soon be disturbed and destroyed.

We will certainly agree, If, by tolerance, you mean that heretics should not be prosecuted unjustly, simply because they are heretics, and although they do no harm to society or the Church; but we cannot agree, if you maintain that it is permissible for heretics to propagate and spread their errors, and that we must carefully avoid punishing anti-Catholic proselytism, We believe that it is the duty of civil authority itself to obstruct it, especially when proselytism gives rise to civil discord and causes other evils in the social order. No one will find in the Gospel that the aim of tolerance is not to combat scandals, not to prevent the perils where faith can be shipwrecked, and not to use for this purpose, when it cannot result in greatest evils, the means of coercion, after having exhausted the means of gentleness. The quoted words of Jesus Christ to Saint James and Saint John condemn the spirit of vengeance and that indiscreet and too impetuous zeal, which seeks to prevent or punish sin by the loss of the sinner. This is certainly not the spirit of the Catholic Church, which, while combating errors, sympathizes with the misfortune of those who follow them, prays for those who are lost, and waits patiently for them to do penance. But this does not exempt her from keeping the danger of seduction away from the faithful as much as possible. It is sometimes necessary and consistent with the spirit of the Gospel to use prompt

rigor, as we learn from the conduct of Saint Paul towards the incestuous man of Corinth,

I Cor., V.

and his own detractors among the faithful of this city,

II Cor., x.

as well as the conduct of Saint Peter with regard to Ananias and Sapphire .

Act ., V, 1-11

THE F. — What should we ultimately believe about this tolerance that we exalt so much these days?

LE C. — Some understand by tolerance the express or tacit approval of all religions: these say that all religions are good, that everyone must live and die in the religion of their parents, in the religion in which he was brought up, without inquiring whether it is true or false; they do not claim that it is said that someone is in danger of being lost because of their religion, and they declaim wildly against the Catholic dogma teaching that outside the Catholic Church there is no of salvation.

This so-called religious tolerance is obviously opposed to Christianity, founded precisely on the ruins of the pagan religion and the Jewish religion, according to the order given by Jesus Christ to his apostles, to preach the Christian religion throughout the universe, under penalty of damnation for those who do not believe them.

Others want, by virtue of this tolerance, the civil power not to interfere with the religion of citizens, but to

grant everyone complete freedom to profess whatever religion it pleases. As for this last tolerance, called civil tolerance, the Catholic religion does not forbid believing that it is permitted in certain circumstances, and that there are cases where the civil power can abstain completely in matters of religion, and allow citizens to be accountable on this subject only to God and their conscience. But it would be a serious error to think that we cannot repress and punish by force of the secular arm the heretics who attempt to pervert Catholics and infect them with their errors; above all, it would be a serious error to condemn the laws of the Church on this point, and its conduct in the circumstances and times in which it deems it necessary to resort to force, to preserve society and the Church from the disastrous consequences of attempts made by his enemies.

In the Catholic religion we cannot change what is fundamental, but there are points which can change according to circumstances; the apostles themselves regulated themselves according to circumstances for the observation of the Old Testament. It is the same for the use of force in the repression of heretics; and we must leave it to the judgment of the Church, enlightened by the Holy Spirit, to decide when it is appropriate, for the greater glory of God, to use rigor or patience, without ever arrogance the right to censure the conduct of one who will always be the pillar and foundation of truth.

Catholicism, the historian's compass

How these men are to be pitied! ... they believe that there is no other difference between them and those who practice, than the simplicity and superstition of the latter while the difference consists above all in the grace of God; but they hear nothing of this, because they don't want to hear anything about it, or rather because they haven't wanted to for a long time. Their inner state is well depicted by St. Paul in the following words, which they should meditate on until they understand them, and which, properly understood, would convert them:

The NATURAL man does not understand what belongs to the Spirit of God; all this is madness to him, and he cannot understand it, because these things are judged spiritually, that is to say, by the light of grace communicated by the same Spirit of God to the intelligence of the man.

Voici d'autres texts qui ont la même signification.

L'Évangile, speaking of the members of the future Church, says: And they will be everyone teachable (John, 6, 45) - Still a lot I have to you but you cannot say he will come : that Spirit true , he will teach you all the truth (John, 16, 12.). - Not all they take the word that , but to whom it is given . (MATTHEW, XIX, II.)

Saint Hilary of Poitiers renders the same truth with these energetic words: *Verbum Dei carnalibus tenebræ , et infidelibus non est.*

The word of God to the carnal man is darkness, and to the unbeliever it is night itself. » S. HILAIRE, in Matthæum , Cap. x.

Therefore those who do not practice are not competent to judge those who live Christianly.

That they are in error, when in their eyes, men like Saint John Chrysostom, Saint Augustine, Saint Thomas, Bossuet, and, in recent times, Donoso Cortès, Ozanam, Lacordaire, de Ravignan , are only superstitious! This is because they completely ignore the effects of God's grace or God's friendship on the intelligence and will of man. They do not understand how Saint Augustine, initially a libertine and Manichaean, could say after his Conversion: "I would never have believed, in the! past, that it was so easy to serve God and overcome one's passions. » They also ignore that the first perfection of the infinitely perfect Being who created and governs the world is moral perfection, which, in written revelation, is called holiness. This is what God asks above all of man, whom he created intelligent and free, and he pays little attention to everything else. Bossuet was able to say of the Romans: "God gave them the empire of the world as a cheap gift"; But the Bible teaches us that God wanted to save Sodom for only ten righteous people: *Non delebo propter decem* ;

Genesis 18:32

et dans beaucoup de passages des livres saints, on voit qu'il ya peu de cas à faire de tout ce qui n'a pas de rapport avec la perfection morale : *Deum embumanta observe his : for this is every man*

Ecclesiastes , 12, 13.

This is for God's will , sanctification your

1 Thess ., IV, 3

*Be ye therefore perfect , even as your Father is
heavenly it is perfect .*

Matthew 5:48

But, it will be said, should we therefore abandon everything else, and occupy ourselves only with prayer and good works? Not at all. These are exceptional vocations, and we should never have feared that the majority would follow this path. So we don't have to worry about it. The providence of God is there to govern the world. Moreover, moral perfection includes the fulfillment of the smallest duty which is linked to one's social position. God said to Abraham: *Ambula coram me, et
esto perfectus.*

"Live in my presence, and be perfect. »

Gen. , XVII, 1.

But the grace of God, whose nature this is not the place to explain at length, and which is above all a help from God acting powerfully on the intelligence and will of man, - how to acquire it ? From the beginning, God demanded from man prayer and the good will not to offend him. Why is prayer necessary? This is because the sanctification of man, the greatest work of God on earth, can only be accomplished with the help of God.

This supreme work, the importance of which man only understands to the extent of the grace which illuminates his intelligence, God has so much at heart that he accomplishes it in community with man and reserves

the greatest part for it. From man he asks the generosity to cooperate in his designs, and the greatest desire to live in his holy friendship. These aspirations, for the man who does not practice, as Saint Paul said above, are nothing but absurdity: and it is impossible for it to be otherwise; they can only be understood by the supernatural light of grace.

God communicates these aspirations, and makes them com-; take from those of good will. He admits to his friendship every reasonable creature who sanctifies himself, but, if this essential condition is not there, he abandons men to themselves and governs them as a sovereign master, without there being any intimate communication with the 'individual. From this we see how necessary prayer is, and, moreover, everything that Jesus Christ, Son of God, declared to be such in order to cultivate friendship with God and achieve perfection. Also Tertullian was able to say prayer, not yesterday, but more than sixteen hundred years ago: *Horrendum est diem sine oratione transact*. "It is horrible to go a day without praying. »

Prayer is absolutely necessary for salvation:

And as I knew , says le Sage, because otherwise I could not be content , unless God gives , and this was the very wisdom to know whose gift it was : I went the Lord, and implored I am him , and I said of all præcordiis mine : God the Fathers mine , etc.

"And when I knew that I could not possess continence, unless God gave it to me, and this itself was wise to know from whom this gift was, I went to the Lord, and prayed to him and said to

him from the depths of my heart heart: God of my fathers, Lord of Mercy," etc.

(*Sap.*, VIII, 21; IX, 1 et seq.)

II

The Bible contains successive revelations made to man. Its various parts were written by holy men, led by the Spirit of God. It cannot therefore contain any error, neither scientific nor historical. When a new discovery is announced, before it is well known, it happens that it appears contrary to the assertions of Holy Scripture. But Catholics then wait, without the slightest concern, for new clarifications from science. We are now far from the time when Voltaire assured that we had just discovered the Christian doctrine in the ancient books of India, and that it was entirely in *the Ezour Vedam*, a book, he said, much earlier than Christ.

The Ezour-Vedam is a Christian work, written at the end of the sixteenth century, by a Brahmin whom the famous missionary to India, Robert de Nobili, had converted to the Catholic religion.

We are far from the time when the astronomer Bailly attributed to Egypt and India

See the article by Mé Biot, in the Journal des savants, year 1859, p. 199, 201 et seq.

this prodigious antiquity which seemed to disconnect Catholic scholars for a moment. Modern discoveries have reduced all this to nothing. The more we

see the veracity of the covered books made in Nineveh, in Khorsabad and in Babylon, by the Rawlinsons,

See many of his reports and discussions in the Journal of the royal Asiatic Society of Great Britain and Ireland

Les Botta, Les Opper ,

Mr. Jules Oppert recorded most of his discoveries in his magnificent work published at the expense of the French government and entitled: Scientific expedition to Mesopotamia. Paris, imperial printing house. See again Layard, Niviveh and its Remains ; Bonomi , Nineveh and its palaces; Lord Loftus, Researches in Chaldaea ; Leading, the cuneiform scriptures, etc.

and several others are there to attest to it; and it is the same with those made in Egypt by Champollion, Lepsius, Brugsch , Birch , Mariette, de Rougé, etc. Beautiful minds, full of themselves, will continue to invent new systems, which great skill as a writer can make unreflective men or men of little knowledge accept; but these systems only serve to enrich the history of the aberrations of the human mind, and, after a while, will be mentioned only for memory. This is how Mr. Ernest Renan came to propose, six years ago, his system of the monotheistic genius of the Semitic race, a system which his literary talent seemed to justify in the eyes of superficial minds, but which history, it alone, completely overturns. Also Mr. de Rougé, an academician like him, asks him,

Academy of Inscriptions of Paris, sessions of February 20, 1857 and March 11, 1859.

to which he attributes the primitive monotheism of the Egyptians, nowadays unanimously noted by Egyptologists,

See Archaeological Review, year 1862, tom. II, p. 129, and ibid., tom. 1st, p. 370: the Egyptians' belief in the immortality of the soul and the resurrection of the body, by M. Chabas.

existing in the most ancient era of history, and which can only have its source in the first revelation made to man.

Egypt, in fact, was one of the first kingdoms to be formed after the flood. Neither history nor monuments have revealed any that can claim the same antiquity. Now, at this ancient time, which chronological discussions date back to diluvian times, the monotheistic tradition of the sons of Noah could not have been lost; and the Egyptians, having started from then on and long before other peoples,

Cfr , Asian Journal, year 1859, page 715.

to use writing (the so-called hieroglyphic), we understand that their monotheism must be known to us, while the other nations, all of whom, without exception, seem to have borrowed their graphic system

We are not talking here about the cuneiform characters of the Assyrians and Persians, which were only used for inscriptions.

to the Arameans, and only began to use it, if we must judge by the monuments which remain to us, more than fifteen hundred years after the flood, were unable to preserve in their monuments the memory of their religion primitive.

On the other hand, the Bible perfectly explains how some of the Semites preserved primitive monotheism. Also, since scholars have become unanimous on the original cult of the Egyptians, thanks above all to the research of Viscount de Rougé, M. Chabas, etc., the system of the exclusively monotheistic genius of the Semitic peoples, proposed by M. Renan, and which presents so many weak sides, loses all its members. It will vanish like a shadow, with those who had the boldness to propose or defend it.

As for the Life of Jesus by the same author, which had not appeared when these lines were written, scholars like Mr. Ewan, in Germany, although rationalist; Mgr Freppel, in France; Mr. Lamy, in Belgium, has shown that this book is not scientific, and that from this point of view it has no merit. It is truly unworthy and revolting that an academician should have treated with this lightness the most serious subject with which human science has ever had to deal.

Concerning the flood, of which we spoke above, it is enough for us to recall two historical or scientific facts, which, in the absence of any contrary proof, will suffice, in

this rapid sketch, to establish its reality: first, the annals of the Chinese

See Abel Rémusat, New Asian Blends, tom. 1st, p. 65; Asian Researches , vol. II, p. 370.

and the Egyptians, the two peoples whose history goes back furthest, stop or begin only a few centuries below the flood: then, the flood is found in the ancient traditions of all peoples. Among the Assyrians, the resemblance of the story to the biblical story is so striking that scholars, while noting, because of certain details, that there cannot have been a simple borrowing, are unanimous in recognizing it.

See the text of Berossus in Muller, Fragmenta historicorum græcorum . Paris, vol. II, p.501.

It is almost the same with the Indian story, especially as we read it in the Mahabharata and the Bhagavata.

The texts are translated in the Annals of Christian Philosophy, tom. XIX, p. 276 and 280.

We will also find great proof of the Flood, at the same time as of the unity of the human species, in the primitive history of the migrations of peoples. All those whose ancient history is known to us obviously originate from Central, or rather Western, Asia, that is to say from the countries where the Bible places the origin of all nations after the flood. This is how archeology follows, so to speak step by step, with the help of Cyclopean monuments, the ancient Pelasgians,

The Cyclopean Monuments, by Petit-Radel, etc.

ancestors of the Greeks and Romans, from their departure from Asia Minor until their arrival in Greece, Epirus and Italy. History and linguistics make us perfectly aware of the successive migrations of the Celts, the Germans and the Slavs, and, on the Orient side , of the Indian Aryas .

See Pictet, Les Origines indo-européennes, ou les Aryas primitifs, Paris, 1859 and 1862, and the report of the work in the journal des savants, 1859, p.714

History and science have also demonstrated the Western origin of the Chinese and Americans;

Academy of Inscriptions, session of March 20, 1857, etc.

And it is not long ago that a learned French linguist, Mr. Reinaud , of the Asian Society of Paris, showed that the Berbers of Africa, descendants of the ancient Numidians, are of the race of Chanaan.

Academy of Inscriptions, session of July 24, 1857.

It is not only archaeology, history and linguistics that have come to pay their tribute to the truth of the Bible; zoology has proven that there cannot be a plurality of species, where there is propagation between peoples or any races. The formation of races, of which there has been so much talk these days, proves nothing: it depends on a host of circumstances that a people, for a

considerable time, has little relations with neighboring peoples. The zoological argument seemed to M Alexandre de Humboldt to be one of the strongest in favor of the unity of the human species;

See his Cosmos and the fine research of M. Flourens, permanent secretary of the Paris Academy of Sciences, on the diversity and persistence of species.

However, this scholar had lost his faith; but we must remember that, although faith can very well be scientific, it is never just a science.

Among the sciences properly so called, there is none which appears to have more points of contact with the Bible than geology.

To be brief, we will only recall that the remains of plants and animals specific to different geological terrains are arranged in the order of creation as made known in the first chapter of Genesis, and that man, who has was created in the sixth or last period, also appears only in the last geological terrain. It is, in fact, only after that called *diluvium* by Cuvier and Labèche , that is to say in the alluvial soils, or of modern formation, that human bones appear.

The contemporaneity of man and the fossil elephant is far from being established, and probably never will be. It is not the same for that of man and reindeer, in France, which has just recently been admitted by the dean of geologists, Mr. Elie de Beaumont. But this contemporaneity is very probably postdiluvian, and the disappearance

of the reindeer in France should not be more surprising than that of other animals in several other countries. This is at least the opinion of a large number of modern geologists. If it were otherwise, if the diluvium is the biblical flood, the truth of the Bible would be all the more obvious, even if human bones were found there. In the latter case, it would be proven that man had reached Western Europe before the flood. But, since he managed to do it about a thousand years after the flood, according to the Septuagint chronology combined with ethnological discoveries, how could he not have done it two thousand years before creation?

Now the *diluvium* is not the terrain formed by the biblical flood, as Cuvier, Labèche , Buckland and others first believed , but the result of this immense cataclysm which, moving from north to south of the globe produced erratic blocks and denudation valleys, and modified much of the earth's surface. Nowhere have human bones been found in the *diluvium* , any more than in the more ancient terrains: This is because man only appeared on the earth after all these upheavals, and in this again the science and the story of Moses lend each other mutual support.

As for the biblical flood, it becomes more and more certain that it was not universal,

Zoological areas, for example, those of Australia and some regions of America, presenting animals that are found nowhere else, are further proof of

this assertion. — Nearly two centuries ago, a Protestant scholar from Holland, Isaac Vossius, having claimed that the biblical flood was not universal, some people believed that his book should be blacklisted; but Mabillon, who was then in Rome and who was consulted, expressed a contrary opinion, and showed that this universality cannot be deduced with certainty from any expression of the sacred text.

although no man outside of Noah's family could have escaped it: at that time, the human race, perhaps still underdeveloped, was concentrated in Western Asia. The truth of the biblical account does not require that the flood was universal; For it to be saved, it is enough for all the men, except the eight people who formed Noah's family, to have perished there.

That the great catastrophe and cataclysm, or *diluvium*, which renewed the surface of Europe, and probably of the whole earth, took place shortly before the appearance of man on the earth, and, in some way sort, to make it habitable, by spreading fertile silt everywhere, - this is proven by two geological chronometers, the value of which Cuvier and Delisle recognized. These chronometers are the *deltas* of the rivers and the dunes, because they are both formed by successive and fairly regular increases. Now Cuvier, the great naturalist and geologist, referring to the positive data that they provide, attests, no less than his colleague, that the current state of the surface of the earth must date from a time which cannot go back much further than six to eight thousand

years: this is what gives a brilliant testimony to biblical chronology.

The geologists who followed Deluc and Cuvier, by submitting a greater number of facts to examination, noted many irregularities in the growth of the deltas and in the progression of the dunes: but these facts, as a whole and in reducing them to their lowest value, nevertheless prove that the time when our globe underwent its last transformation and took on its current appearance cannot be relatively far away.

III

But what distinguishes the Bible from the religious books of all other peoples of antiquity is not so much the historical truth - it is as an accessory in the sacred code - *it is the purity and holiness of the doctrine*. Outside of Judea and the religion of the patriarchs, the cult that we usually encounter in ancient history is that of generation and fertility, and of the stars which are supposed to favor them.

This cult was manifested in a shameful manner in the mysteries of Bacchus and Ceres Eleusina, even in Athens and still in the time of Aristotle, when Greek civilization had reached its highest point. This proves, once again, that Christianity, when it appeared, needed to purify the atmosphere, and that it fulfilled this sublime mission everywhere. These cults of pagan antiquity — and why not say the same thing about the materialist

theories of some modern philosophers? — it is mud next to the purest gold.

Let us not forget, before finishing, to encounter the objection relating to the pagans. — The pagans will only have positive punishment as long as they have deserved it by failing in their conscience; but they will not be made participants in the free gifts of the Son of God, to which men have no right in themselves. This will be so, because they are not sanctified by the grace of Jesus Christ: *Sicut palmes non potest ferre fructum a semetipso , nisi manseritis in vite: sic nec vos, nisi in me manseritis ... quia sine me nihil potestis facere .*

As the branch of the vine cannot bear fruit by itself, unless it remains united to the vine: so you, unless you remain in me... because without me you can do nothing. JOAN., XV, 4.5.

And it is said elsewhere:

And no is in alio aliquo hello . Nec enim aliud nomen is sub caelo date hominibus , in quo oporteat nos salvos proud.

“And there is no salvation by any other: for there is no other name under heaven given to men, whereby we must be saved. »

Act ., IV, i 12.

But more to be pitied than the pagans are those who, being brought up in the Christian faith, lose it through their own fault. Faith is a gift from God and a supernatural light, by which we esteem, we understand,

we love religion and everything it teaches. But if we habitually resist this light, in the long run we lose it, God finally withdrawing this gift from those who persist in living in his enmity. Hence the consequence that, if we no longer practice our religion, we also cease to appreciate and understand it. Hence again this truth, which we can regard as an axiom: *He who does not practice, does not understand*; and this other, which is also an axiom useful at all levels of virtuous and supernatural life: *The more we practice* (that is to say the more we obey our conscience), *the more we understand*.

It is because the added graces, which we merit by every act of virtue, by prayer and by the sacraments, make the light of faith ever more vivid, and also more vivid the affection for God and for all that who cares about him. Hence a supernatural force, which we find especially among the saints, and which, in the centuries of persecution, made martyrs. At this same time, those, then small in number, who were Christians only in name, and did not have the strength of grace, which is above all the fruit and reward of works, weakened before the tyrant and sacrificed to him their faith, as we so often sacrifice it to the vain opinions of a few men we associate with, that is to say, to human respect.

We must therefore invite unbelievers above all to return to themselves, to have recourse to the infinite goodness of God, and to listen to these words of the Apostle Saint John, imbued with a truly heavenly charity:

Sons my , this I write to you , that you may not sin . But what if someone He has sinned , the lawyer we have at Father , Jesus Christ just and

*he is the propitiation for sinners on our behalf
However so much , but also for the whole of the
world*

*My dear sons, I write this to you so that you may
not sin. However, if anyone sins, we have for our
advocate with the Father Jesus Christ the
righteous; and he himself is the propitiation for our
sins, and not only for ours, but also for those of
the whole world. »*

IV

In a long article on the zodiacs of Upper Egypt, the *Moniteur français* of February 14. 1802 dared to say: "It will remain constant that the current division of the zodiac, as we know it, was established among the Egyptians approximately 15,000 years before the Christian era, that it was preserved without alteration, and was transmitted to all other peoples. »

We know how the Champollions and the Letronnes did justice to these odious assertions, and what invaluable services the Egyptologists who followed in their footsteps, notably MM. Mariette, from Roué and Chabas, returned to biblical history.

The study of the languages and antiquities of India, notably Sanskrit, was no less useful in the defense of the Old Testament. The astronomers Bailly and Legentil attributed a prodigious antiquity to this region of Asia, going beyond all the limits of biblical chronology. Science silently gathered its materials, studied, calculated, and waited to pronounce. In 1799, John

Bentley published a memoir in which he challenged the antiquity of the *Sourya Siddhanta*, which the Hindus regard as the immutable code of the astronomical doctrines established among them by their first sages. Strongly attacked in his conclusions Bentley composed a more extensive work, which appeared in 1823, and silenced his opponents. The thesis was later taken up by the illustrious Biot, whom death has since taken from the scholarly world. In 1861, he paid tribute to the Academy of inscriptions of several articles that he had published in the *Journal des savants*, on an English translation of a treatise on Hindu astronomy. In this regard, he recalled that his previous work and his recent research on the original text of the *Sourya Siddhanta* had proven to him with certainty that the claim of the Indians to ancient astronomical knowledge, a claim supported by Bailly and Legentil, was in no way founded: the study of *Sourya Siddhanta*, - added the learned astronomer, - leaves no doubt in this regard. Bentley, in agreement on this point with Delambre, had acquired the same conviction regarding Chinese astronomy. "In the course of my investigations into the antiquity of Hindu astronomy," he said, "I was led to deal incidentally with Chinese astronomy, hoping to find some analogy between them which would enable me to decide which of the two was the oldest. My attempts failed, at least for the primitive period. I remained convinced that the Hindus were leaving the Chinese far behind them, who, by their own admission, are indebted to India for the astronomical progress they have made in the modern period. »

The primitive monotheism of the Indians was defended by weapons tempered from the same sources. The scholar Max Muller, whose brilliant words electrify the elite of the educated world at Oxford, has expressed an opinion on this point which crushes with all its weight the superficial erudition of an apostate who is too famous today. Mr. Muller has been excavating the treasures of Sanskrit literature for many years ; he studies them, he analyzes them, he compares them, he brings light and science out of them, although it is easy to convince ourselves that he would make no detour to spare our convictions. Four years ago, he recorded the fruits of his laborious research in his History of ancient Sanskrit literature, in which, after a thorough examination of the *Rig-Veda*, he concluded that the ancient Indians had a monotheism, a monotheism that we will also be found among the peoples of the Dravidic race.

There is nothing surprising about this solution. MM. the Viscount of Rougé and Chabas, as well as other famous Egyptologists, found that the peoples of the Nile valley were monotheistic in the earliest period of history, and, consequently, that their original cult derived from the first revelation made to man: this is certainly one of the most terrible blows dealt to the system of the monotheistic genius of the Semitic race, which Mr. Renan, thanks to his literary talent, was able to make some superficial minds adopt.

The question of the original unity of the human species, so hotly debated, cannot be resolved from the point of view of science, without a thorough knowledge of the languages and antiquities of the East. In fact, all the

peoples whose annals we can take from their source obviously originated in Central, or rather Western, Asia, that is to say countries where the Bible places the origin of all nations after the flood. This is how archeology follows, so to speak step by step, with the help of Cyclopean monuments, the ancient Pelasgians, ancestors of the Greeks and Romans, from their departure from Asia Minor to Greece, in Epirus and Italy. History and linguistics make us perfectly aware of the successive migrations of the Celts, the Germans and the Indian Aryas . History and science have also demonstrated the Western origin of the Chinese, and it is not long ago that a learned French linguist, Mr. Reinaud , of the Asiatic Society of Paris, showed that the Berbers of Africa, descendants of the ancient Numidians, are of the race of Chanaan.

The Historical Truth, t. XIII, p. 361 and 362

These facts have very recently been confirmed by Mr. Max Muller, in the conclusion of his work entitled: The Science of Language, to which, — singular circumstance! — the Academy of Inscriptions awarded in 1862 the prize founded by Volney, the fiercest detractor of our sacred books.

“In the astonishing fecundity of the first emission of instinctive and natural sounds,” says the Oxford professor, “and in the different sorting of these roots which the different tribes subsequently made, we can find the most complete explanation of the divergence of languages, all coming from the same source. We can understand not only how language was formed, but also

how it must necessarily have split into a host of dialects; and we arrive at the conviction that, whatever diversity exists in the forms and in the roots of human languages, we cannot draw from this diversity any conclusive argument against the possibility of the common origin of languages. »

This is how the science of language leads us to that lofty peak from which we can contemplate the very dawn of man's life on earth, and where these words from Genesis, which we have so often heard since our childhood:

“The whole earth had only one language and one speech”,

Gen. , XI, 1.

offer a more natural, more intelligible and more scientific meaning than we knew them before.

We have reported the blasphemies uttered by the ungodly against the Bible in general; here are the terms of their revolt against the prophets in particular:

“The Jews are not the only ones who boast of having had prophets; several nations, the Greeks, the Egyptians, etc., also had their oracles, their prophets, their *Nubim*, their seers. The aruspices, the auguries, the prophets, all these are similar. Among this jumble of predictions, we should not pay more attention to one than to the other. »

Philosophical Dictionary, Vi⁵ Tolerance and Philosophy of History, cited by Roselly , op. cit ., chap. VI.

Although written eighty years ago, these lines have retained their fatal relevance until today. Have we not, in fact, recently heard equally impious opinions professed in our Catholic Belgium? have we not read a document in which it was expressed in these terms: "We cannot examine whether one doctrine of revelation is better than another; if Moses is a more authentic prophet than Jesus, in turn, better justified his quality as a revealer than did Mohammed? »

Masonic document, cited in the House of Representatives of Belgium. Monitor of June 11, 1864.

We understand that men imbued with such ideas place the prophets on the same line as the augurs, who could not look at each other without laughing: so it is not to them that we address to judge, for example, the works of Isaiah, the most eloquent and sublime of men inspired by God, the most energetic in his thoughts, the most vehement in his style; Isaiah, who we are also beginning to appreciate as a historian. This rehabilitation is mainly due to discoveries in Assyria and Egypt, and, lastly, to the historic stele of King Pianchi-Meriamoum , found in 1863, by M. Mariette, at Gebel- Barkal , in Nubia.

Mr. Viscount de Rougé explained and commented on this precious monument with the science and sagacity which characterize all his works: a short extract from the memoir that he published on this subject, will only prove in an increasingly more obvious the usefulness of this type of investigation.

"If the eighth century B.C.," says the erudite Egyptologist, "was a time of internal dissension for Egypt, it was no less agitated from the point of view of its relations with Asia, following the expression of Isaiah: "In that day there will be a highway from Egypt to Assur, and those from Assur will come to Egypt, and those from Egypt to Assur. » (XIX, 23.) ... Sargon had led a victorious expedition to Egypt, and it was necessarily Shabak who suffered this defeat: because the prophet (XX, 4 and 5) speaks on this occasion of Egyptian and Ethiopian captives , as well as "the shame of Ethiopia in which we trusted". The inscriptions from the Palace of Khorsabad tell us, in fact, that Sargon defeated Raphia Schabak , Sultan of Egypt. According to Mr. Oppert , this event would take place around the year 719. It is certain that the historical part of the holy books requires an entirely new study for this period, for which the Assyrian and Egyptian discoveries provide new assistance at every moment.

Without starting here this vast project, which will soon include a special work, it is impossible to completely pass over in silence a few verses from Isaiah's prophecy, to which our story can partly serve as a commentary.

It would be rash to rush the dates too much, when we apply the words of the prophet to history: the past, the present and the future merge with him in an intentional vagueness, which is wonderfully supported by the grammatical forms and the spirit of the style. noted in Hebrew. He can nevertheless render the greatest services to the historian, and we must not forget that before the discovery of Khorsabad, it was only through

the sole testimony of Isaiah that we knew of Sargon and his victorious expedition against the Egyptians. and the Ethiopians, of whom I spoke earlier.

Chapter XVIII, specially devoted to Egypt, begins thus: "Ah! Land under the shade of sails beyond the rivers of Kush , which send messengers on the sea, in vessels of rushes, on the surface of the waters! Go, swift messengers, to a nation dislocated and torn, to a people fearful from its very existence, and from a nation leveled and oppressed, whose land is cut off by rivers. » This torn nation, the prophet energetically describes the state in the following Chapter: I will incite Egyptian against Egyptian, brother against brother, friend against friend, city against city, kingdom against kingdom . I will deliver Egypt into the hands of a severe master; a victorious king will rule over them. (XIX 2, 4)

As we did not know, in Egyptian history, a similar state of division, except at a time much later than the twelve tyrants who preceded ^{Pasmetik} I , we went so far as to contest Isaiah's writing of this chapter. But if *this* was written around the advent of Hezekiah, as the order of curses successively inscribed in the book of Isaiah seems to indicate, there is no longer any need to seek an explanation: Pianchi and Shabak punctually fulfilled the oracle, and held in their victorious hands all these small kingdoms whose existence has just been revealed to us for the first time.

The large inscription from the palace of Khorsabad, published and commented on by MM. Oppert and Menant, gave, as Mr. Viscount de Rougé has just made known to us, very extensive historical

developments on a passage from the prophet Isaiah, the authenticity and veracity of which thus receive a new and striking material and irrefutable proof . But the Assyrian discoveries and studies, so liberally encouraged and protected in Rome, rendered another no less considerable service to the historical-religious sciences.

The 7th and 11th chapters of Genesis report three memorable facts. These facts, intimately linked together, have not found favor in the eyes of anti-Catholic writers, although outside the Old Testament they have left indelible traces in the traditions of all the peoples of the earth. But God reserved the most striking denial for our opponents, by allowing, a few years ago, that the excavations carried out in Assyria uncovered the famous inscription of Borsippa , relating to the restoration of the tower of tongues by Nebuchadnezzar. We borrow from Mr. Oppert , to whom the Institut de France recently awarded the most brilliant distinction that a scholar can aspire to, the passage from this document which relates more particularly to the flood, to the construction of the Tower of Babel and to the confusion of languages.

"The temple of the Seven Lights of the earth," says the famous king of Babylon, was built by an ancient king (we count forty-two human lives), but he did not raise the height of it. Men had abandoned it since the days of the flood, in disorder speaking their speaking words. The earthquake and the thunder had shaken the raw brick, had split the baked brick of the coverings; the raw brick of the massifs had collapsed, forming hills. The great God Merodach has engaged my heart to rebuild it; I did not change its location, I did not attack its foundations. In the

month of salvation, on the happy day, I pierced arcades in the raw brick of the massifs and the baked brick of the coverings. I have inscribed the glory of my name in; the friezes of the arcades.

I set my hand to rebuild the tower and to raise its peak : as formerly it must have been, so I refounded and rebuilt it; as it must have been in distant times, so I raised its summit.

“No one,” — said Mr. Oppert with justice , — “will dispute the great interest attached to this sentence, and which makes this monument one of the most remarkable, if not the most important of all the documents found so far. It teaches us that the ruin today called Birs -Nimroud is the remains of a building erected by Nebuchadnezzar in honor of the seven planets, and rebuilt on the site of another ruin, which, already at the time of the destroyer of Jerusalem, was considered the scene of the confusion of languages. »

We will not dwell further on this essential part of the literature and archeology of the East: the few examples that we have just cited will be enough to convince us of the usefulness and necessity that it has for us. to follow step by step the studies and investigations in which the scholarly world is engaged on the banks of the Indus, the Tigris, the Euphrates and the Nile, at Memphis and Thebes, at Nineveh and Babylon, at Sur and Saïda, where Mr. Renan himself discovered the key and the accuracy of expressions used by the biblical authors.

The Siege of Béziers (1209)

" Kill Em ! for God knows those who are his. »

The town of Béziers was taken and delivered to the flames and its inhabitants put to the sword on Sainte-Marie Day. Madeleine, July 22, 1209. This event is one of the main and bloodiest episodes of the war raised by the heresy of Om in the south of France.

History contains few facts whose principal and accessory circumstances can be fixed more exactly and more surely; and that's saying a lot when it comes to events that are six or seven centuries removed from us. There are, in fact, five very distinct, very distinct relationships between the siege which overthrew Béziers and 1209; they emanate: the first, from Arnauld, abbot of Citeaux , and from Milo, secretary of the Pope, legates of the Holy See; the second, from Pierre, monk of Vaux-Cernay; the third, by an unknown author, whom we will designate under the name of anonymous Provençal; the fourth, from Césaire, monk of the abbey of Heisterbach , in the diocese of Cologne.

Many sources could easily be mistaken, without a little criticism and a lot of impartiality; they would become very dangerous and even harmful, if we limited ourselves to drawing from them what flatters this or that preconceived idea and most often hostile to truth and religion.

This danger is easy to avoid if, beforehand, we examine the character and actions of those who left us the relationships in question, and if we deduce from the results of this examination the degree of credibility that

'we must accord with their words. Because these authors are contemporaries; it does not follow that they have equal rights to serve as our guides; It is important to make a crucial distinction between them, a distinction which has been neglected in the matter before us. An author may have seen the facts he reports, he may even have taken part in them, he may simply have recounted them on hearsay. The testimony has its value in three cases, when the one who provides it is a serious and trustworthy man. But it is obvious that, as soon as there exists the slightest doubt or the slightest contradiction about a fact mentioned by a historian of each of these categories of contemporaries, we will not hesitate to prefer the authority of the contemporary actor to that of the contemporary witness, and the authority of both to that of the contemporary who trusted the word of others.

The scope of these distinctions is not absolute; we readily agree within certain limits. He who relates the events from which he took part wherever he directed, may be suspected of exposing them in a way that is partial or flattering to him: this is the objection that one is tempted to raise with regard to Arnauld and Milon. Well! we will not refute this objection; we will even agree with our opponents. In the public law of that time; heresy was not like today a simple revolt against the Church, it was a rebellion against the State; and as Catholicism was the religion of the State, anyone who rose against the religious principle attacked the government directly: this explains the terrible dilemma posed to heretics, or to convert to respect the religion, or to die to atone for their double religious and political guilt. The Albigensians, like

all heretics, had perfectly understood this position: therefore all their efforts constantly tended to give a national character to the struggle they had engaged.

Arnauld and Milon must therefore have prided themselves on the severity they deployed against the Albigensians, and we are logically entitled to deny the rigors and executions of which they do not speak, because we must not suppose that they had there been acts which should serve as titles to the recognition of their agents. This is especially true in the case that concerns us: in fact, as has been pointed out before, we, the Abbot of Cîteaux, writing to Pope Innocent III in the exaltation that victory gives, would not have missed to take pride in the slightest circumstance of this kind, and to record it in his report, as a new proof of his zeal against heretics.

However, let us not believe that our condescension goes as far as the cowardice that we could call historical, and which in reality forms the counterpart of political cowardice. We are not saying that the Abbot of Citeaux was cruel, because this slander has been refuted a thousand and a thousand times. Arnauld was just - rigorous, if you like - never cruel. He carried out social justice rulings. Pierre de Vaux-Cernay tells us that Arnauld, consulted in 1210 on the fate of the heretics of Minerva, *extremely wanted the death of the enemies of Jesus Christ, but that being a priest and religious, he did not dare to agree to do so. die the inhabitants of this place.* Is this the work of a cruel man? The name of Abbot Citeaux is still mixed with another triumph of Christian arms speaking of the: We Want Arnauld a battle fought on July 16, 1212, and of which left a detailed account.

Here again we take into account the political and social principles of the time; here again we search in vain for some trace of this cruelty that we so like to reproach a great historical figure, because she was not in the service of the anti-religious party, and by that very fact anti-social and anti-political.

There would be more than one Arnauld rapprochement, to be made between Abbot of Cîteaux, later archbishop Bonne, and Hincmar, archbishop of Reims: both inflexible that they had in the defense of the rights to Support ; both pushed this defense to the last limits of justice; both accused and suspected in the court of Rome: finally ended up exonerating themselves, completely, because the material fact of their actions could not be incriminated, and their intentions were reprehensible, not can only be judged at the tribunal of God which searches hearts and minds.

These reflections allow us to look at the official account of the siege of Béziers, by the legates Arnauld and Milton, as an affirmative proof of what it contains and a negative proof of what it omits; moreover, considerations of another order will lead us to the same consequences.

The second account of the seat of Béziers is due to Pierre, monk of Vaux-Cernay, monastery of the order of Cîteaux. He himself tells us that he left his convent to go to the south of France to work on the conversion of the Albigensians, and that this mission had been entrusted to him by his uncle Guy, abbot of the same monastery and

then bishop of Carcassonne. He wrote the history of the Albigensians, from the legation of Pierre de Castelnau and his brother Raoul until the death of Simon de Montfort, which happened in 1218. His work is Curious, because it contains many facts and particularities which could only be transmitted by an eyewitness, and which without him would probably have remained in oblivion.

Hist. Lit. From Fr., t. X VII, p.248 and 249

A marked prejudice against the Count of Toulouse and a passionate admiration for the Count of Montfort form the dominant character of this writer. But these defects do not go so far as to distort the facts, and Pierre de Vaux-Cernay will always remain "a truly estimable historian in many things", as the authors of the General History of Languedoc judged. As for the siege of Béziers, we can boldly refer it to the monk of Vaux-Cernay: in fact, this part of his relationship is neither affected by the author's sympathies nor antipathies, since Simon and Arnauld were not in evident in this meeting; which has already been noted in relation to the abbot, by the authors of *the Literary History of France*, when they say that "it was, so to speak, under the command of the legate Milo that the army advanced in Béziers. » As for the rigors exercised against heretics, we must not fear that our monk has omitted them; he believed them to be just: so he recorded them carefully, as so many titles of glory for those who were their authors. Thus, regarding the siege of Lavaur, he wrote: "*Innumerabiles etiam hæreticos peregrin nostri cum ingenti gaudio combusserunt .*"

The third relation has reached us in two forms: the first, the original, in Verse; the second, in prose. The poem was published in 1837, by MC Fauriel, under the title of *History of the Crusade against the Albigensian heretics*, written in Provençal verse by a contemporary poem, and inserted in the *Collection of unpublished documents of the History of France*.

Mr. Paul. Meyer has since published, for the French History Society, a more correct text (1875) and a more exact translation (1879). We will use it further.

(editor's note from 1906)

In the excellent introduction which precedes this work, Mr. Fauriel describes our poet as "a contemporary author, an eyewitness to most of the things he tells and well informed about those he was unable to see himself. » Indeed, "one of the particularities of which we; is most easily ascertained from a careful reading of the poem, is that the author had, in all the parts of the South invaded by the Crusade, a host of acquaintances or friends, who were able to tell him in the greatest detail details those of the incidents of the Albigensian war which he had not been able to see himself.

First consequence: our poet was a contemporary and an eyewitness.

What was the name of this troubadour or this juggler? and why did he keep it anonymous? where was he from? — The name of our poet has remained a mystery, which has not yet been revealed, although it has been the subject of serious discussion. This obscurity is

certainly regrettable, but it is without direct connection with our subject. As for the reasons which led the author not to sign his work, Mr. Fauriel gives a very plausible one when he says: "If he hid his true name and his true condition under fictions which did not even have specious of plausibility, it was not by an individual caprice: he did it on purpose, and to conform to the constant use of the troubadours in their compositions of the epic genre. » We find this opinion much more rational than that drawn, very inappropriately, by MM. Naudet and Daunou, ultramontane maxims, completely foreign to this subject.

Collection of historians of Gaul and France, t. XIX,
p. 114

As for the homeland of the anonymous Provençal man, Mr. Fauriel established irrefutably that he was from that part of southern France between the Rhône and the Pyrenees, which was later called Languedoc; he conjectures with equal solidity that this poet was born in Toulouse or in the surrounding area, or at least that he had stayed there for a very long time.

Second consequence: our poet was from the country where the events he described took place.

Let us now see what is the historical value of our author; it was perfectly appreciated by Mr. Fauriel in the following lines:

I am far from asserting that there is no error or misunderstanding in this story. What is the history of human facts, written by a man, of whom one would dare say such a thing? What I declare without hesitation, and with a conviction that will be shared by any attentive

reader, is that there is no error or willful mistake on the part of the author in our poem; This is because, in everything he says, he has not invented anything, neither with the aim of pleasing his audience nor with the aim of deceiving them. He has seen well or badly, felt well or badly the things of which he speaks; but he says them frankly, as he has seen and felt them, as he knows how to say them: he wanted to be a historian and was one with all his power. "Taken as a whole and on the main points, his accounts agree with the other accredited accounts of the same event, and, on the secondary points where they contradict them, they have their plausibility and their share of authority. But what essentially and with immense advantage distinguishes our *History of the Albigensian Crusade* from all the others hitherto known, is a multitude of important facts or curious details, which one would look for in vain in the latter; it is a host of particularities all more or less characteristic, either of the event to which they relate, or of the country and the time where this event took place. It is because of all this that the stories of our troubadour form a story not only more interesting, not only more curious, but more complete and more true than all those to which it can be compared.

Third consequence: our poet is a serious and trustworthy author.

We will borrow one last quotation from M. Fauriel: it relates to the prose text of the third relation.

The unknown author of this prose story usually cites, as a source and guarantor of what he tells, another book which he does not designate in a precise manner, but which he is supposed to have constantly before his

eyes. Now these allegations are not, as one might at first be tempted to suspect, those vain allegations so familiar to medieval novelists who seek to present themselves as historians. They are serious and motivated: this prose account of the Albigensian Crusade in question here really has as its basis another, more ancient story of the same event; and this other our poem itself.

It could not be easier to ascertain the fact; It is only necessary to take a look at the two stories: they undoubtedly differ and even differ greatly from each other in general tone, style and details. But as for the substance, as for the substance and the order of the facts, as for the way of feeling and appreciating them, the two works do not differ in any essential way. The most modern, that in prose, is obviously only a free version, only a second redaction of that in verse, sometimes a little phrased, more often abbreviated, and usually clear, simpler and of a more familiar than the primitive. Everyone will easily be convinced of the accuracy of these assertions by the now easy comparison of the two works..."

The fourth account of the Siege of Béziers is provided by Guillaume, a native of Puy-Laurens , near Castres. He lived in 1245, since he is cited as a witness in an act of that year, reported by Catel , in the notice to the reader of his *History of the Counts of Toulouse*. His chronicle, very sought after, according to Moréri ,

Moréri , Dict. hist., Vo Puy-Laurens .

ends in 1272; it contains "several interesting circumstances concerning the heresy and the Albigensian

war; and although he was not entirely contemporary, he could be very well informed about it, both because he was from the country and because he was chaplain to Raymond VII, Count of Toulouse.

Hist. Gen . From Languedoc, t. III, warning, p. III.

So, apart from the account of Césaire d'Heisterbach , which we will explain later, we have four accounts of the siege of Béziers.

The first, of Arnauld, abbot of Citeaux , leader of the crusade against the Albigensians, very little suspected of moderationism in his actions and in his words.

The second, from Pierre, a monk from Vaux-Cernay, involved in the events he reports, a great admirer of Simon de Montfort, without this admiration pushing him to the point of sacrificing the truth; animated, moreover, against the heretics, therefore very little capable of having neglected to record in his chronicle the rigors exercised by the crusaders against the Albigensians.

The third, from an unknown poet, who, according to reasons firmly established by Mr. Fauriel, was a contemporary and eyewitness to the facts he sings about; which was born in the country scene of these events, and which deserves all confidence by its serious and trustworthy character.

The prose version of this poet's work has its merit, but only as a second-hand source; and it is obvious that, in the places where it differs from the original, it has only a relative importance, the value of a writer who is not contemporary, and who has suffered the influence of prejudices who had had time to emerge before him

because "all that can be conjectured," say the authors of the General History of Languedoc, "is that he lived after the 13th century, and that he wrote at the earliest around the middle of the next one. »

The author of the fourth account lived very few years after the siege of Béziers: this circumstance, combined with his origin and the functions he fulfilled, gives his work an importance that cannot be denied.

According to this short presentation, the historians that we have to consult, without being separated by radical distinctions, nevertheless offer in their opinions strong enough nuances to affirm that each of them, obeying their predilections, would have left us stories truncated, forced, mutually contradicting each other, if the force of truth had not prevailed over any other consideration: for example, it is obvious that, if there had been grounds for contradiction, the anonymous Provençal would not have not found agreement with the abbot of Cîteaux or with the chaplain of Raymond VII.

We do not hide from ourselves that despite these numerous and respectable authorities, we will have great difficulty in persuading our adversaries. The fact that we are going to deal with has for quite a long time taken on the appearance of a party question, and in this form it has become one of the favorite weapons of those to whom the Catholic Church weighs. It would be difficult to accuse this Church of teaching false principles, of teaching its faithful this or that maxim contrary to the social order, or of instilling in them a doctrine antipathetic to the duties that man is required to fulfill towards his Creator and to observe towards his fellow men. In this helplessness, our

adversaries have resorted to two equally ineffective means. Sometimes they have criticized Catholicism for remaining backward, for being no more than an outdated stage in the progressive civilization of nations: a false and clumsy claim. The Church has as its basis a doctrine perfectly established since its origin; this doctrine has not varied, it will never vary, because it is the truth, and what was true two thousand years ago, will still be true in twenty centuries: perfectibility here would be an absurdity. The other way to defeat Catholicism is to confuse people with principles: this means, apart from being false, is not very loyal.

Are the laws bad because there are bad judges? The principles of the Catholic Church are of divine institution, and consequently error cannot interfere with them: what does it matter if those who must enforce them violate them? Their reprehensible conduct even seems to us a new, but completely superfluous, proof of these same principles, in the sense that they have survived the centuries, despite bad examples sometimes given by priests, bishops and even popes. If therefore the accusation brought against the Abbot of Cîteaux were proven, it would only affect Arnauld, not at all the Church and its doctrine. But we hope to demonstrate that this accusation lacks any foundation, and that haste and prejudice played a large part in this judgment made on the fact in question.

In historical discussions relating to the siege of Béziers, the mistake has always been made of assuming that the reader knew the trial documents. Few readers, in fact, are willing to look for these documents in folios,

which very often are not at their disposal; we will spare them this trouble, by giving the text of these relations, accompanied by a translation, to make it easier to understand.

Relationship of Arnauld and Milon, legates of the Holy See.

Especially after the city Bitterness destruction and collapse It is allowed for the citizens of the same city through us and theirs carefully warned the bishop (Reginaldus de Montepetroso) have been , and the same under excommunication punishment we will marry to be enjoined , as or heretics which he had , with his belongings, signed with the cross they would deliver , or , if they could not do this , they would go out from among them , or else blood they were eating over their heads ; themselves However they did not agree with ours warnings and commands ; rather, to be defended the commonwealth signed against them , with them heretics , by oath interposed , they met ... In the vigil happy Mary Magdalene it was returned to us noble a certain castle which is called Servianus , to whom there were several other camps and she herself goods very much they weighed On the morrow indeed , at the festival Holy Mary Magdalene , in whose church the citizens of Biterense master his own a while ago treacherously they had killed in the morning the city was besieged ; which indeed nature of the place , men and victuals so much so it seemed fortified , which for a long time time it was supposed that any amount could be done an army to support

True, because there is no fortitude , there is no counsel against God, while He would negotiate with the barons about liberation of those who are in the city herself Catholics Ribaldi and Gli were considered base and helpless persons , not expected by command princes into the city they made an insult , and to those who wondered to ours , when he cried out to arms, to arms, as if under of two or of three of hours space , transcendence ditched and the city was captured by the wall Of Biterres , and of ours , not sparing order , sex or of age , almost twenty thousands men at the edge of the sword they perished , and things were done of the enemy destroy the most important , it was completely plundered and burned with vengeance divine into her wonderfully savagely

(ARNALDI, *Cistercian abbot , and Milonis, AS of the legates , to Tinnogentium. Rev. BOUQUET and BRIAL, oc, p. 523.)*

Traduction de la relation d'Arnauld et Milon, légats du Saint-Siège.

Especially after the ruin and destruction of the city of Béziers, the citizens of this city were duly warned by us and by their bishop, and we believed it necessary to enjoin them, under penalty of excommunication, to deliver to the crusaders the person and the property of the heretics they had among them; Or, if it were executable, to withdraw from the guilty, whose blood would fall on their heads, in the event of disobedience. The Catholics took neither our warnings nor our injunctions into account: they even committed themselves by oath to Unite with the heretics to defend the city against the crusaders... On the

eve of Saint Mary Magdalene, a castle named Servian, on which several other castles and immense estates depended. The next day, the feast of Saint Mary Magdalene, in whose church the Biterrois had once treacherously murdered their lord, we began the siege of Béziers, a town so defended by the nature of the place and so well stocked with men and soldiers. supplies, that it seemed likely to stop the most numerous army for a long time.

But there is neither strength nor prudence against God. In fact, while the question of the salvation of the Catholics who were in Béziers was being discussed with the barons, the ribauds and other individuals of this type, and of equally low rank, rushed on the city, without waiting for the order of chiefs. The astonishment of our people was great when they heard the cry: To arms! to arms! but two or three hours were enough to cross the ditches, scale the walls and take the city. Ours spared neither rank, nor sex, nor age; approximately twenty thousand men were put to the edge of the sword, and this immense carnage was followed by the pillaging and burning of the entire city: a just effect of divine vengeance against the guilty!...

Relationship of Pierre de Vaux-Cernay.

But it was Bitters city most noble , but the whole infected with the forbidden ; and not only heretics but *they were citizens of Biterre they were kidnappers , unjust , adulterers , robbers the worst , full of every kind sinners*

Arriving therefore Bitterly ours , passed into the city himself of the city the bishop , who had gone out to meet to them , teacher viz Reginald de Montepessulano , (Corr. Montepetroso .) a man age , life , knowledge to be worshiped They said indeed of ours that cause to perish of heretics they had arrived , and they had sent him away citizens to the Catholics , if there were any , as in their hands their own they would betray heretics whom the same venerable the bishop , who them fully he knew and even wrote it down he would rededicate , nominate (Il existe encore des copies de cette liste; il s'en trouve une, à Société archéologique de résultée de ses Bulletins, 1^e série, t. II, p. 313.) ; or , if that they could not do , leaving the city let them go heretics , that they should not perish together with the same That word when he was imprisoned the bishop from our side remembered citizens had returned , they would not to rest but , himself against God and the church erecting , having entered into a covenant with death , they chose rather the heretics should die how to live Christians Before for our them to some extent some of the city went out to make an attack and they began our noses arrows more active to infest : what they see serving armies , which are called the public language Ribaldi , with the greatest indignation , approached the walls of the city , and of the nobles army fish and deep unadvisedly , by making an attack the very hour (what to say it is

surprising) they take the city What more ? immediately entering , from the least to the greatest, almost ALL they kill , betraying on fire the city And the city was taken in the feast Holy Mary Magdalene

O most just divine measure of dispensation ! Just like in the beginning of this books we said , they said heretics B. that Mary Magdalene was the concubine of Christ ; moreover in the church himself which was in the city , as we touched upon above , the citizens of Biterre master his own They had killed the bishop they had broken their teeth I deserve it therefore in his at the festival captured They are also destroyed , about which insult so many they had said , whose also the church with the blood of his lord , the sheriff that is to say , the bishops , too , were disgusted by the most impudent dogs . In the same also the church in which, ui it is sealed , sir his own they had killed the citizens of Biterre on the very day of the seizure of the state , were until seven thousands of them bitter people killed Notably it is also to be noted that, as city Jerusalem in the 42nd year of the Passion Lord ours was destroyed by Titus and Vespasian , so city Biterrense 42 years after the murder It was destroyed by the Francigenes of its master .

(PETRI VALLIUM SARNAT, monk , Historia Albigensium , S XV. Ap . BOUQUET et BRIAL,

Recueil des his toriens des Gaules et de la France, i. XIX, p . 19 et 20.)

Traduction de la relation de Pierre de Vaux-Cernay.

There is a text from Pierre de Vaux- Gernay in langue d' oil , due to a monk who also belonged to the monastery of Vaux, who was, like Pierre, a witness to the facts of which he speaks: "because," he writes, "I will say what I see with my eyes" This text, of which there is a copy in the Royal Library of Burgundy, in Brussels, hardly differs from the Latin text, for which it thus serves as proof and confirmation.

Béziers was a very considerable city, but entirely infected with the venom of heretical perversity; its inhabitants were not only heretics, but also kidnappers, unjust, adulterers, thieves of the worst kind, filled with all kinds of sins...

Arriving in front of Béziers, our people sent there the bishop of this city, Réginald de Montpeyroux, who had gone to meet them: he was a venerable man for his age, his life and his knowledge. Ours said that they had come to destroy the heretics, and they ordered the Catholics of Béziers, if there were any, to hand over the heretics designated to them by the venerable bishop, who knew them and who had drawn up a list of them; or, if this was not possible, to separate from the heretics by leaving the city, so as not to perish with them. The bishop made, on our behalf, this communication to the Biterrois; but, far

from welcoming it favorably, they revolted against God and the Church, concluded a pact with death, and preferred to die heretics than to live Christians. Indeed, before ours had begun the attack, some of the besieged left the place and began to vigorously pursue ours with arrows: seeing this, the sergeants of the army, commonly called ribauds , rushed, full of extreme indignation, to the walls of the city; without consulting the nobles of the army, without even warning them, they mounted the assault, and — astonishing thing! — they made themselves masters of Béziers at that very moment. Need we say what followed? as soon as they were in the place, they killed almost all the inhabitants, from the first to the last, and delivered the city itself to the flames. This happened on the day of Saint Mary Magdalene, and one cannot fail to see in it a very just revenge from the divine dispenser. Indeed, as we said at the beginning of this book, the heretics said that Saint Mary Magdalene had been the concubine of Our Lord; moreover, as we have also observed, it was in that of the churches of Béziers dedicated to the same saint that the Biterrois had killed their lord and broken the teeth of their bishop. They had therefore deserved to be caught and slaughtered on the very day when the feast of the saint of whom they had spoken so many insults was being celebrated, and whose temple they had, like vile animals, defiled by massacring their lord and mistreating their bishop. It was also in this doubly defiled temple that, on the very day of the capture of the city, up to seven thousand Biterrois were immolated. Here is another circumstance no less worthy of attention: just as Jerusalem was destroyed by Titus and

Vespasian forty-two years after the passion of the Lord, so the city of Béziers was sacked by the French forty-two years after the assassination of the viscount from Béziers.

Relationship in verse from the anonymous Provençal.

*We give the text published by Mr. Paul MEYER in 1875, for the Society of the History of France.
(Editor's note.)*

XV.

*To my mind, I was torn . Glove auzi la rumor
Lo vescoms de Bezers , e li ostejador
Sound of sai Montpeslier , poja el milsoldor
E intrec a Bezers j. maiti a l'albor,
E enquer jorns no fu.*

XVI.

*Li borzes de la vila, li jove el canutz,
Li petit e li gran sabon qu'el es venguiz.
Tost e isnelamen evas lui son venu;
The Lord ditz cheese defend a forsa ea vertu,
What in term break They will be a good help .
" leu m'en irai", so ditz , per lo cami batu
lai eves Carcassonne , car trop m'an atendu .*

*Ab aquestas paraulas s'en es viatz ichu.
Li Juzieu de la vila l'e[n] an apres segu,
E li autre remazo dolent e irascu.*

*L'avesque de la vila qui mot prudome fu
Intret dedins Bezers, e cant fo dechendu
Al mostier general, on a manta vertu,
Les fetz totz asemlar, e can son aseü
Comta lor dels crozatz comen son esmoü.
What abans que sian prezi neither morti nor vencu*

,
*Neither aian lors avers nor lor lost harness ...
D'aco qu'eli they will lose c'ades lor seit rendu;
Si non o volon faire aremandrant tot nu:
Ilh they will be detrenchetz am bran d'acer molu
Ses autra delay*

XVII.

*Quant ac l' avesques sa razo refine
E lor here is the paraula dita e devizea ,
Pray those who remember ab clergues and ab
crozea
In abans que ilhs Passon al trenchant de la Spea .
More to the point town sapchatz that did not hurt ,
ans dizon cheese lairian deny the sea salea
Complaint sela paraula fos per lor autregea ,
Nor do they aurau of the what 's it worth a dinnea
Why lor senhoria fos in autra camgea .
scare us ges per re que l'ost agues durea ,
Qu' abans from xv. jors fostota deseabrea ,
Car ben tenon de lonc a granda legueia ;
Barely cabon on cami nor in estreia .
Els de la ciptet cujan que fos tant fort fermea
E for murs tot entorn enclouza e serrea
Que d'u mes tot understand no l' agessan forsea .*

Per so dig Salamos ad Austria la senela :
« Que d' aiso que fols weight falh trop à la vegea .
»
Cant know the evesques la crozada es misclea
Nor are they prezan, they are prezic a Poma
fight ,
On the mule it is montetz that the water
amenates ,
E vai s'en vas la ost que s' es acaminea
Cels that ab lui s'en ichiro an la vida salveia ,
E cilh que dins row lan an mot car buy .
Yes with the oncas pog , ses autra delay ,
To the abat of Cistel to his razo comtea
And the other boats that he can explore ,
Quels tenon totz per nescis e per gent forsenea .
They know that the mortz lor is aparelhea
The work is worth it .

XVIII.

So fo a festa c'om ditz la Magdalena
Que l'abas de Cistel sa granda ost amena;
Trastota entorn Beziers houses its l'arena .
Er cuh than those of dins cresca trebalhs e pena ,
C'ane the ost Menalau cui Paris tole Elena
They did n't trap so much portz desotz
Miscena Not so rich pavalho , from nights, to the
serena ,
Com cela dels Frances;
that , fors of the count of Brena
Not ac cheat in Fransa no i fes sa carantena .
Als baros de la vila fo donc malvada external

*Here they are dec for things there is help
dioneza .*

That 's all in the world for the whole week .

Ar aujatz que fazian aquesta gens vilana

What are more fol e nesei that is not the balena :

*Ab lors penoncels blanes que agro de vil tela Yan
corren per la ost cridan en auta alena ;*

Gujols espaventar com fai auzels d'avena

Can los érida els uca e 808 drapels demena

Maiti can fai jorn clear .

XIX.

Can the king of the arlotz los vit palotejar

Contra l'ost dels Frances e braire € cridar ,

Ez a crozat French aucire et pessejar ,

Cant l' agran fait d'un pont per forsa trabucar ,

*Totz you are truans appeals and falses esems
joust*

in car votz they write : « AnemM destroy them ! »

so toast as ag dit s'en van aparelhar

Cascus d'una massela, c'alres no an, som par;

Plus son de xv. melia que no an que causar.

En camizas e en brayas commensan a anar

Trastôt entorn la vila per los murs dérocar:

Ins els valatz s'abaton e prezo s'a picar,

Els autres a las portas franher e peciar .

Li borzes cant o viro Prezo S'a espaventar :

*E cels de la ost cridan : « Anem nos tweet to
assemble !»*

The doncs viratz such preisha to the village enter

Per forsa fan los murs al dins dezamparar :

*Et femnas e efans se prendo a portar,
E van s'en a la gleiza e fan los senhs sonar ;
No an plus on gandir.*

XX.

*Li borzes de la vila virols crozatz venir
E lo rei dels arlotz que los vai envazir,
Els truans els fossatz de totas partz salhir
Et los murs pessiar e las portas ubrir,
E los Frances de lost a gran preissa garnir.
Be aware of the love we could have:
Al moster general vanilh plus toast fugue
Li prestre e li clerc s'anero coat
E fan sonar los senhs cum si volguessan say
Messa de mortuorum per cors mort sebelhir ,
Qty I beat the perfî , I didn't pogron them suffer
Quel truans no i intrésson quels ostals van sazir
Aitais co he is volon , que be i pogron cauzir .
Cadaüs si so vol, x., sil ve a plazir .
Li retorted forum Caution , no fear of dying :
Total cautious pogron find van tuar and ausir ,
And the big ones manentias and penre and sazir .
Tost times they won't be rich, if they can hold on:
More in short terms they or er obs a gurpbir , ee
That barnatgesgde Fransa s'en voldra revestir , 4
Sitot I know an ilh pris.*

XXI.

*Le barnatges de Fransa e sels devas Paris
E li clerc e li laic, li princeps els marchis
E liun e li autre an entre lor empris*

*Que a calque castel en que la ost venguis
Que nos volguessan redre entro que l'ost les
prezis,
Qu'aneson a la espaza e qu'om les aucezis,
E pois no trobarian qui vas lor se tenguis
Per paor que aurian e per so c'auran vist.
Ques an pres Monreials e Fanjausel pais.
E si also no fos ma fe vos en plevis
Ja no foran face per lor forsa comquis .
Per so they are Beziers destroy ea mis,
What a mess the aucisdrone : no lor I could fart
pee.
And everyone knows that the majority are mine ,
Que nols pot gandir crotz, autar ni cruzifis ;
E los clercs aucizian li fols ribautz mendics
E femnas e efans, c'anc no cug us n'ichis.
Dieus recepja las armas, sil platz, en paradis !
C'anc mais tan fera mort del temps Sarazinis
No cuge que fos faita ni c'om la cossentis.
Li gartz per los osdals c'an pris se sonassis.
Que trobon totz d'aveir e manens e farsis ;
Mas Frances cant o viron per pauc no rabgen vis:
Fors los giatan ab pals com si fossan mastis
And meton els albers les cavals els rocas ,
Ca (r) forsa pahihs le prat .*

XXII.

*Le reis et li arlot cugeren gay star :
Dels avers that even preis e ric per tost temps
mais.
Quant sels lor o an tout tug write to fais:*

«A foc! a foc! » wrote li gartz tafur pudnais .

*Gifts they contributed such great mistakes quom
us rais;*

La ciutatz s'en espren e leva se l'esglais.

La vila ars trastota de lonc de biais.

Aisi ars e ruinet Raols cel del Cambrais

Una rica ciutat que es pres de Doais;

Poichas strongly blames his mayor n'Alazais ,

Pero el lan cujet keep it in its crate .

Cant cel sentol jib cascus areas covered;

So arson las maizos e trastotz los palaces,

*Mot gonios i ars, mot elme € mot gambais
what for faitz a Chartres, a Blaia or Roaie ,*

E mota good clothes with which the lais .

*These are all the most moments that we have
experienced. master Gervais :*

*Pel wed loc se fendec per la color e frais, In
cazeron dos pans*

XXIII

Senhors , mot fo l'avers meravilhos e grans

May the French attack the Normans from Beziers ,

what to all lor vida ne forum mais manans

If you don't see it, arlotz am loscaitieus truans

That destroyed the village , the molhers els efans ,

*And the old , the young , the clergy messa you
sing*

what were they revestit ins el mostier laians ,

Tres jorns an sojornat en les pratz verdejans ;

Al quart jorn son mogutz cavalier e sirjans

*Per la terra qu'es plana, que no i a desturbans,
Lors estandartz dressatz contral vent banoïans...*

(*The Song of the Crusade against the Albigensians, begun by GUILLAUME DE TUDÈLE and continued by an anonymous poet, edited and translated for the Society of the History of France by Pauz Meyer. Volume 1 · Text. — Paris, M DCCC LXXV .*)

*Translation of the relationship into anonymous
verse
Provencal.*

XV.

... I come back to my speech. When the Viscount of Béziers heard the rumor that the army had passed Montpellier, he mounted his horse and entered Béziers one morning at dawn, before daylight.

XVI.

The bourgeois of the city, the young and the old, the young and old, know that he has arrived. Immediately and in haste they came to him. He tells them to defend themselves vigorously, that shortly they will be well helped. "I will go," he said, "by the beaten path over there towards Carcassonne, where I am expected." » With that, he leaves quickly. The Jews of the city followed him, the others remained doleful and saddened. The bishop of the city, who was an excellent man, entered Béziers; and when he had gone down to the cathedral church, where

there are many relics, he had them all assembled, and when they were seated, he told them how the crusaders set out on their journey; that before being defeated, taken prisoner, killed, before having lost their property and their furniture, [he advised them to return the city to the crusaders, assuring them] that they would immediately be given back what they had lost . Otherwise they will be stripped of everything, massacred with a sword of ground steel, without further delay.

XVII.

When the bishop had finished his speech, having told them and explained what he had to say, he asked them to agree with the clergy and with the crusade rather than being put to the sword. But the majority of the people know that this project is not acceptable; far from it, they say that they would let themselves be drowned in the salt sea, rather than consent to these proposals, and that the crusaders will not have a valiant denarius of theirs so that their lord will then be replaced by another. They do not imagine that the host can last, [they believe] that before fifteen days it will have dispersed, because they (the crusaders) occupy a large league in length; they barely keep up on the road or on the road. Those of Béziers believe their city is so strongly closed, and [so well] closed and lined with walls all around, that for a whole month [the Crusaders] would not be able to force it. Solomon said to the wise Queen of Sheba that little comes true of what one thinks. When the bishop knew that the crusade was underway, that [the inhabitants] did not take a peeled apple from his exhortation, he mounted the mule he had

brought, and set off on his way. Those who left the city with him saved their lives, and those who remained paid dearly. As soon as he could, without further delay, the bishop told his story to the abbot of Cîteaux as well as to the other barons who listened to him carefully, who consider them (the inhabitants) to be stupid and insane people. They know well that death awaits them, and torment and pain.

XVIII.

It was on the feast of the Madeleine that the Abbot of Cîteaux brought his great *host*; all around Béziers it camps on the plain. Now I believe that for the inhabitants torments and pain are being prepared, because never did the host of Menelaus, from whom Paris took Helen, set up such numerous tents at the port, under Mycenae, nor so many rich pavilions, at night, in the open air, as the host of the French. Apart from the Count of Brienne, there was no baron in France who did not spend his forties there. For the barons of the city it was then a bad New Year when they were advised... They spent the whole week skirmishing. Now hear what these villains were doing who are crazier and simpler than the whale: with their white banners of coarse canvas they go running through the host shouting aloud; they think they are frightening them, as one chases birds from a field of oats, by shouting, hooting, waving their flag, in the morning when it is broad daylight.

XIX.

When the king of the ribauds saw them skirmishing against the host of the French, and bawling and shouting, and killing and tearing to pieces a French crusader after having thrown him off a bridge, he called all his thugs and gathered them together. Aloud they cry: "Let's go and attack them! » As soon as this is said, they will each arm themselves with a club: they have nothing more, I believe; there are more than fifteen thousand of them without shoes. In shirts and breeches they begin to go all around the city to tear down the walls; They throw themselves into the ditches and begin to undermine, while others break the doors and shatter them. The bourgeois, at this sight, are terrified; and those of the host shout: "Let's all go and arm ourselves!" » Then you would see such a rush to enter the city! By force they make those inside leave the walls; [these] take their wives and children and go to the church and ring the bells: they have no other refuge.

XX.

The bourgeois of the city saw the crusaders coming and the king of the ribauds who was going to invade them, and the thugs jumping from all sides into the ditches, and breaking the walls and opening the gates, and the French of the host arming themselves in great haste. They know well in their hearts that they will not be able to hold out: they take refuge as quickly as possible in the great marsh pit ; the priests and clerics went back and rang the bells, as if they were going to say a mass for the dead, for a funeral. In the end they could not prevent the thugs from entering, who seized the houses at their

pleasure, because they could each take down ten houses if it pleased them.

XXI.

The barons of France and those on the side of Paris, the clerics and the lays, the princes and the marquises, all agreed among themselves that in any city where the host presents itself and which does not wish to surrender before being taken, they would put (the inhabitants) to the edge of the sword and kill them: then they would find no one who would stand against them, for the fear they would have, and because of what they would have seen . Montreal, Fanjaux , and the others allowed themselves to be taken thus; and without that, I swear to you that the crusaders would not yet have conquered them by force. This is why [the inhabitants] were destroyed and harmed in Béziers: all of them (the crusaders) slaughtered them : they could do no worse to them. They massacred all those who had taken refuge in the mound ; nothing could save them, neither cross, nor altar, nor crucifix; and these crazy beggars massacred the clerics, and women and children, so much so that I don't believe that a single one escaped. God receives souls, if he pleases, in paradise! for I do not think that ever, since the time of the Saracens, such a savage massacre has been resolved or accomplished. The cads have settled in the houses they have taken, which they find all furnished and stuffed with wealth. But the French, when they saw it, almost became enraged: outside they threw them with clubs, like mornings, and put the horses and the brambles in the houses, because the forces were grazing the pre.

XXII.

The ribalds and their king thought they would enjoy having it | which they had taken, and be rich with it forever. When it was taken from them, they all cried out with one voice: "Fire! fire ! » the miserable buggers. So they bring torches as big as a ray. The city bursts into flames and fear spreads. The entire city is burning, up and down. Thus Raoul de Cambrai burned and ruined a rich city which is near Douai. Then his mother Alazais reprimanded him strongly, for this he thought of hitting her in the face. When they felt the fire, everyone retreated back; then the houses and all the large rooms burn. Many coats burned there, many helms and gambaizons which were made in Chartres, Blaye or Edessa, and many good dresses which had to be left behind. And the whole mashhouse burned, which Master Gervais had done; in the middle it split due to the effect of the heat, and two sides fell off.

XXIII.

Lords, the asset was marvelously great that the French and the Normans had from Béziers; for all their lives, they were rich in it, had it not been for the scoundrels and their king with the miserable thugs who burned the city, the women and the children, and the old and the young, and the priests who stood clothed (with their ornaments) in the must . Three days they stayed in the green meadows; on the fourth, knights and sergeants set out across the land which is level, where nothing stops them, their standards raised and fluttering in the wind...

(The Song of the Crusade against the Albigensians, begun by GUILLAUME DE TUDÈLE and continued by an anonymous poet, edited and translated for the Society of the History of France by Paul Meyer. Volume II. Translation. — Paris, M DCCC LXXIX.)

Prose account of the anonymous Provençal.

Or says the istoria and free, that even that everything said above is fassia , as well as said above , that the said fec leave and desmarchar ladita armada and host, adjusted aldit Montpelier that above, lada as host is right aldit Bésiers , (Arnaud or Renaud.) per so a bishop of el dit Bésiers !, louan sa companya , couma los ue per take and destroy ra pastor and evesque , couma rofichs dosdits inhabitants ...

ly plasa ly donner congiet et lissentia de anar devers lodit Bésiers , et so in order to demonstrate alsdits habitans et gens que dedins son, lor grand dangier et asart ; to the quality evesque lodit leguat , per so que era home sage et grand clerc, a consenti de donner anar aldit congiet Bésiers , et de far ainsin quel volya per amor d'el. Et quand lodit evesque agout lodit congiés , an petita companya devers lodit Besiers is vengut , ont per losdits habitans is status resaubut : et adonc a fait come and losdits habitans et autres dins la grand gleysa de S. k Nazari , et aqui après

*pluseurs paraulas lor a dit et demostrat how great
dangier ont they were , et com lor sir , which sent
them stop and defend , the avia laissats , et se era
anat mettre dins la ciutat de Carcassonna , et los
avia laissats à els aqui en grand perilh et dangier
de lor personnes et bés ; why elilor donnava per
conselh et lor conselhava que aldit leguat
bairenlessen et ardessen little town; They assure
you that you will not lose anything , but only the
value of a denier , and that of the loss that they
would make the promise of those to relieve and
satisfy : they do not ask fort affectionately ; car
autramen se no fan, son en grand dangier els et
lor villa. Et quand lodit evesque àguet d' dict et
demostrat all so dessus, ainsin que dict és , als
dits habitans , en ly phase touts à une voix
respond , that avant qu'els are rented ny donnen
aldit leguat et | They are host, what plus leu
delicacy lor enfans , car els a bona villa et forta ,
et d' autre part que son prou gens per la deffendre
, et aussi que lor sir lor donnera secaurs, se
mestier és , et que per ainsin els n'an pOËS
deliberat de se rendre, et que d' aquo no qual que
Sen parle plus en rés ny per rés . Adonc, quand
lodit evesque agout ausit et entendut a responsa
et lor volontat , el s'en salit d' eldit Bési ben dolen
et corrossat , vesen lo grant dangier en que los
layssava , et la perda et domatge que s' ensegría
De forsa son présés ; et devers losdits leguat et
host s'en és return , lor disen so I trobat an losdits
habitans d' eldit Bésiers , et que el no n'y à pogut*

beef finish by remostration ny exortation that lor a factas , mais lors avia trobats grandamen obstinats en lor malice et perversitat . Et quand lodit leguat ague ausida ladita respond , facta per lodit evesque , per avan was Corrossat ny enmalignat against ladita villa, adonc in és status May , et a sworn that in lodit Bésiers non laissera paira subra paira, què tout no fassa mettre à fuoc et à sang so many homes as femnes et petits enfans ; that ung sol ne sera près à marcé ; laquala causa fecta , ainsin que sera dit aissy après ben al long... XI. And to continue and come to the matter ancoumensada , et per return talk d' eldit leguat et de lasditas armadas, when they fire tight , fouc a cause the greatest and most incredible that ever home visa; car de totas games from the world and they were venguts tant de gens, et ayssso per gasanhar lo pardo , de laquala armada et host era driver and guide him Conte Ramon, couma dit és , et so à cause that the I knew what countries the condusia to treat ladita Bedierres viscontat . Et adonc, quand toutes armed lasditas foguen adjusted , couma dit és dessus, son Se metuts à camy tout dreit devers lodit Bésiers , et arrivals that are states devers lodit Bésiers , an metut lodit sety tout à l' antorn , et fouc so much grand lo sety , so many stores that | pabalhos , who senblava that all the world fossé aquil adjust ; dontse coumensaven grandamen espayr those from the town of eldit Bésiers , they thought they didn't find truffles , so

lor evesque lor was comegut say to warn ; So that the fasia more esbayr , it was per 80 that lor sir los avia laissats , couma dit és dessus, et no avian Cap ni senhor , et per so were esbayts , later they were suddenly . Et adonc vist que forsa lor it was to defend oneself against dying , an prés couratge entre els, et s'en son anats arm the melhor that cascun pogut . Et de fait, when they are states armats , they are venguts salhir per frapar sur lodit sety , et ainsi who are volgut salhir per frapar , couma dit és , sur lodit sety , an recontract ung desdits | crosats , loqual was vengut runs jusquas sur lo ponh de Bésiers , loqual forec talamen rencontrat d' elsdits de Bésiers , que d'el ponh en l' ayqua l'an jettat tout mort. And when the desdits host et sety an vist lodit cop, lor home ainsin mort jetat d' el ponh en jos , adonc s'és coumensat losdits host et sety à meure talamen , que la terra fasian tranblar et tremir , et dreit aldit Bésiers are venguts per frapar losdits ennemis that saw salhir de foras. Et quand losdits de Bésiers an vist achieving world that came against them , they are retreating dins ladita villa, et lors portas an barradas et fermadas , et des sus la muralha son montats per se deffendre, et los de l'host et sety son venguts donner talamen l'assaut, that dins the valats are intrats, non however toutea defense that the susdits of the town fasian . And where the nails are ready to carry scalas, the other taulas per far taulissés, etautes à forsa de pics, minaret breaks the muralhas, et talaman an fait los ungs

et los altres, que dins the town of Bésiers are entrances , nonobstant all defense and resistance Faita per losdits de la villa, ont fouc fait lo plus grand murtre de gens que jamais fossa fait en tout lo monde; Car here was not spranyat viel ny young , the children who popavan , the tuavan and murtrisian do not pass : the cause is... D an dins la gran gleysa de Sant- Nazary , so many men who see through the town's dits , those who can camper friends retire , Monde,... More fossa mort...non and aguet son, ny bell , ny capela revestit ny cleric, who tout no passés per lo trinchet de l' eépaga que ung tant solomen no scapés, que no fassen morts et tuats , que fouc la plus pietat que jamay wake up we sia ausida et facta , which fouc ladita tuaria et murtre et la villa piliada , meteguen lo foc per toute la villa talamen que toute is piliada et arsa , ainsin que encaras de presen apert, que non y demoret causa vivirta el monde, que fouc a cruel vengeansa , vist que lodit visconte was not eretge , ny de lor cept A ladita destruction He was the Duc de Borgony , the Conte de Sant-Pol, the Conte Peyre d' Ausiera , the Conte de Gineva appellat Gui lo Conte, (1 Cor.Guillaume.) lo senhor d' Andusa appellation Peyre Vermont, et al. and they were the Provensals , the Allemans , the Lonbars , et de totas las nations d'el monde y avia gens, losquals They wereplus three cens mila .

(History of the Albigensian War, written in Languedoc, by a former anonymous author, SS 1x and xl , ap . BOUQUET and BRIAL, O. c., pages 119-122.)

Translation of the relation in prose by the anonymous Provençal.

IX.

Now history and the book note that while these things were happening, the legate gave the army, gathered under the walls of Montpellier, orders to set out and go directly to Béziers, because he had was informed that the viscount had placed a strong garrison there, responsible for defending and guarding the city. As soon as Réginald de Montpeyroux, bishop of Béziers, who, like the other prelates, accompanied Abbot Arnauld, learned of the decision taken to form the siege of Béziers and destroy this city of which he was the pastor, he did not hesitate , as a prudent man and desirous of the salvation of his flock, to go to Arnauld and to implore his pity in favor of the poor people of Béziers, abandoned and neglected by their lord; he asked permission to go to the city, in order to convince those it contained of the chances and dangers they ran: which Arnauld allowed the bishop, because he was a wise man and a great cleric , leaving him free to act according to the inspirations of his charity. Reginald immediately went, accompanied by a small entourage, to Béziers, where he was welcomed by the inhabitants; he summoned them to the cathedral of Saint-Nazaire, and there, after a short preamble, he explained

to them the danger in which they found themselves since they had been abandoned by their lord, who, instead of commanding and directing them, to defend, had gone to shut themselves up in Carcassonne, and had paid little attention to the great danger which threatened their persons and their property. This is why Reginald strongly advised the people of Biterrois to return and deliver their city to the legate, assuring them that they would not risk anything, not even the value of a denier, and that, if they suffered any damage, he would compensate them for it. compensate. He very affectionately begged them to follow this advice, because, if they did not, they would expose themselves and their city to great dangers. But the Biterrois, after listening to the proposals of their bishop, all cried out with one voice that they would never deliver their city to the legate and his army, were they reduced to eating their children. Their city, they added, was strong and sufficiently provided with defenders; moreover, their lord would give them help, in case of need: this is why they were not at all disposed to surrender, and did not want to hear any more proposals.

Reginald, having known the decision and the will of Biterrois, left Béziers, full of pain and anger, at the thought of the extreme danger in which he left them and the losses which would be the result, if the city was taken by storm. The bishop returned to the legate and his army, and reported to them in what dispositions the besieged were in, that his reasonings and his exhortations had remained without result, and that the Biterrois were profoundly hardened in their malice and perversity. Arnauld, having heard this response, was even more

irritated and angry with Béziers: he swore that he would not leave one stone upon another, that he would put everything to death; that men, women and children would all perish, without a single one being received mercifully. This is what happened, as we will explain in detail...

XI.

Let's return to our subject, and talk about Legate Arnauld and the Crusaders. When all the bodies of their innumerable army were assembled, they presented the greatest and most imposing spectacle that had ever been seen. All parts of the world had sent warriors there, some of whom had come there to merit the indulgences of the Church. Count Raymond had been chosen commander of these troops, because he knew the country they had to cross to reach the viscounty of Béziers. So when all the bodies of the army were united, they marched directly towards Béziers, which they formed the siege of in order after their arrival. The besiegers were so numerous, their tents and pavilions covered such a large area, that the universe seemed to have arranged to meet there. This was a first cause of extreme surprise for the besieged, who had taken the words and advice of their bishop as mockery; they were no less stunned to see themselves abandoned by their lord and deprived of a leader and commander; but there was no longer time to think.

Seeing then that they had to win or die, they took courage and armed themselves as best they could. And indeed, as soon as they were ready, they went out of the city and fell upon the besiegers. It was in one of these skirmishes that they encountered a crusader who had

ventured onto the Béziers bridge; They mistreated him and threw him dying into the water, which, seeing, the whole army of the besiegers shook and made the earth tremble and quiver under their feet. The besiegers approached the city to attack those who had attempted this exit; the latter, seeing the mass of soldiers who were pursuing them, retreated into the square, where they closed and barricaded the doors. The besieged immediately mounted their walls to defend themselves; but those of the army marched to the assault with so much impetuosity that they made themselves masters of the ditches, despite all the efforts of the besieged. They immediately began to apply ladders against the walls, to mine and to breach the walls with pickaxes, and they combined their attack so well that they entered Béziers, despite the defense and resistance of its inhabitants. . This success was followed by carnage such as we have never seen before; no one was spared, neither old nor young, not even babies: all were attacked and massacred. At this spectacle, the Biterrois, both men and women, retreated as much as they could into the cathedral of Saint-Nazaire; there also took refuge the canons of this church, who made the bells ring until everyone had died. But neither the bells nor their tones stopped the victors: the canons in priestly garb and the clerics, all were put to the edge of the sword without a single one escaping. We have never heard of such a lamentable massacre and killing. The victors plundered the city and set it on fire, so that it was completely destroyed and razed, as is proven, and not a living creature remained. It was a cruel revenge, because the

viscount was not a heretic, nor of the sect of heretics. This destruction was attended by the Duke of Burgundy, the Count of Saint-Pol , Count Pierre d'Auxerre, the Count of Geneva known as Gui le Comte, the Lord of Anduse , called Pierre Bermond , and a large number of Provençals, Germans, Lombards: all the nations of the world had sent fighters there, the total of which exceeded three hundred thousand...

Relation of Guillaume de Puy-Laurens .

Therefore, the Count hearing that the Cross was against his lands He is preached in France, a relative his own Philip King of France He went on , his business imminent advice to have : in response to which I accept against his appeasable inhibition to the Emperor Otho King the enemy approached, whose hatred he acquired and returned to his own, to the army the sign of the cross met the peace in which they were relatives Peter , Count of Altissiodorensis , and Robert de Cortenair , and many other magnates to whom him have arrived pleased . Entering the er80, the ground first fell invest the city Bitterly : but the citizens, demanding their sins , by divine counsel despondent , who must rant in peace to those who come to have met , When they proudly presumpt to resist , the first aggression rushing the people to repel they failed ; but , to the ascendants to them their the walls and those occupying them , themselves to the churches

raids they took refuge , and persisted their at the back of the church happy Magdalene , whose feast was on that day, they did of many a thousand big I will sit down yes Lord Moxix , and it was popular with the same at the time master this revenge on those who a while ago master his own Trencavellum they had killed on the same day treacherously , to have introduced , however also from decay heretical and about many things blasphemies against 608 offense unspeakable they would be called

(GUILLELM DE PODIO LAURENTII, History of the Albigenses , S XIII, ap . BOUQUET et BRIAL, O. C., p. 202.)

Traduction de la relation de Guillaume de Puy-Laurens .

The count, having learned that in France a crusade was being preached against his States, addressed himself to King Philip, his relative, and consulted him on the events which were about to take place. Although he had received a favorable response, he went, against Philip's defense, to the emperor Otho, enemy of the king, from whom he incurred resentment. Having returned to the States, he went peacefully to meet the army of the crusaders, among whom were Pierre Count of Auxerre and Robert de Courtenay, his parents, as well as many other distinguished nobles, to whom his arrival pleased . The crusaders, having therefore continued their journey, first set about besieging the town of Béziers. Indeed the Biterrois, deprived of divine

protection as punishment for their sins, proudly resisted those whom they should have welcomed in peace. But they could not repel the first attack of the soldiers, who scaled the walls and made themselves masters. The besieged sought refuge in the temples; but the victors pursued them with swords in their loins, and massacred several thousand in the church of Sainte-Marie-Madeleine, whose feast was celebrated on this day of the year 1209 of the Lord. It was then said that God had thus wanted to avenge the death of their lord Tencavel on the Biterrois , whom they had treacherously murdered, although they were also accused of being infected with heresy and guilty of horrible blasphemies.

Relation of Cesare d' Heisterbach .

In the year of the Lord one thousand two hundred and tenth it was declared against the Albians as a whole Germany and France crossed and came up against them in the year the following about Germany Leopold leader of Austria , Engilbert then the prefect , later archbishop of Cologne , and his brother Adolphus Count de Monte, William count Juliacensis , and many other divers ones condition and of dignity Like It took place in France, Normandy and Pictures Arnald was the preacher and head of all these abbot Cistercian , later archbishop of Narbonne Coming to the city great , which Bidders is called , in which more than a hundred thousand They were said to have been of men , and besieged them her In whose

sight heretics over the sacred scroll of the Gospels mingling , from the wall that against the Christians they threw , and, arrows after it being sent , they cried out : Behold the law you , poor people ! Christ indeed of the Gospels tailor an injury himself He did not leave the train unanswered For quidarm's companions are zealous of faith I was fired by the lions similar , for example of those of whom it is read in the book of the Maccabees , scales having put up the walls fearlessly they went up , and became heretics divinely terrified and those who declined , opening the gates to the following , the city they got Knowing from the confessions They said that their Catholics were mixed with heretics Abbot : What shall we do , sir? We can not to distinguish between the good and the bad as well abbot how the rest , not only with fear they pretended to be Catholics of death , and after their own abscess it is said that they would return to treachery again said : Fall down them ! he knows for they are the Lord his And so innumerable - biles slain they are in the city she

(*Caesar Heisterbacensis Dialogue of miracles , ed . J. STRANGE, Coloniae , 1851, t. 1, p. 301-302.*)

Traduction de la relation de Césaire d' Heisterbach .

In the year of the Lord 1210, a crusade was preached against the Albigensians, throughout Germany

and France; and the following year, Leopold, Duke of Austria; Engelbert , then attendant and afterwards archbishop of Cologne; Adolphe, Count of Berg, brother of the latter; William, Count of Juliers, and many others of various condition and dignity, marched against the heretics. The same preaching took place in France, in Normandy, in Poitou. The promoter and leader of this movement was Arnauld, abbot of Cîteaux, who then fled archbishop of Narbonne. Arriving before a large city, called Biders , which was said to have more than a hundred thousand inhabitants, they formed the siege of it. At this sight, the heretics urinated on the book of the Gospels, they threw it from the top of their walls at the Christians, accompanying it with a shower of arrows and crying: This is your law, wretch! But Jesus Christ, author of the Gospel, did not leave the insult that had just been done to him unpunished. Following the example of the warriors spoken of in the book of Maccabees, some soldiers, inflamed with zeal for the faith and like lions, seized ladders and intrepidly scaled the walls of the city. The heretics, whom Heaven had filled with terror, retreated; and the attackers, opening the doors to those who followed them, captured the place. Having learned from the confessions of the besieged that the Catholics were confused with the heretics, they said to the abbot: "What shall we do, lord? We cannot tell the good guys from the bad guys. » The abbot, it is reported, Fearing, like those who accompanied him, that the besieged would call themselves Catholics for fear of death and would return to their error after the departure of the crusaders; the abbot, it is reported, responded: "Kill them!" for God

knows those who are his. » This is how an innumerable number of inhabitants were killed in the city .

The first two relations and the fourth, as well as the two versions of the third, offer this salient point: it is that one would look in vain between them for the slightest contradiction, not only on the main facts, but also on the accessory circumstances of the headquarters of Béziers. These relationships are not identical, because this identity would lead me to suppose that they are only reproductions of the same original, which has never occurred to anyone; no, each author has his individuality: this one brings out one circumstance, that one another; the first dwells on a detail that the second only mentions or even passes over in silence. These relations are the daughters of the same mother, who is the truth, and say of them :

*...Facies non omnibus una
Nec diversa tamen : qualem deceat esse sororum .*

This is what we are going to prove in detail, by carefully examining what happened:

- 1- Immediately before the siege of Béziers,
- 2- During the siege, and
- 3- After the siege.

First fact. The Biterrois were not taken by surprise: they were not unaware of the inevitable consequences of their revolt, they knew the preparations and the march of the crusaders: they had had time to think, and the enemy army could have, without incurring of reproach, attack as soon as he arrives. But the cruel Arnauld was not of this opinion, and attempted talks: this circumstance is attested

by three of our authors; only one, Guillaume de Puy-Laurens , passes it over in silence. According to Arnauld, the besieged were warned, both by him and by their bishop, Réginald de Montpeyroux. According to the anonymous prose, Reginald asked to be entrusted with this mission; and, if we are to believe the monk: Peter, the crusaders spontaneously entrusted it to this prelate. These nuances of detail leave perfectly intact the fact around which they are grouped. Let us note in passing that the anonymous texts and that of Pierre de Vaux-Cernay agree in presenting the Bishop of Béziers as a wise and prudent man, distinguished by his Science and as full of piety as desiring the salvation of his flock, incapable consequently to be involved in an unjust or disloyal action.

What Proposals did Reginald carry? because, contrary to what always happens before an attack, in Béziers it was the attackers not the besieged who made proposals. According to what we have said about the principles then in force, the elected must have as their goal the salvation of Catholics, the conversion or the destruction of heretics: this is in fact what we learn from Arnauld, the monk Pierre and the two anonymous . The first reports that he ordered the besieged to deliver to the crusaders the persons and property of the heretics they had among them; or, if this was unenforceable, to withdraw from the guilty parties. Pierre de Vaux-Cernay expresses himself in the same terms. As for the two anonymous people, they limit themselves to saying that the bishop of Béziers urged the inhabitants to surrender and submit to the Crusaders, which implied the same

consequences as those more fully exposed in the two previous versions.

The response from the Biterrois was negative, and Réginald returned to the camp to inform Arnaud and the barons of the army of the failure of his approach, who consider (those of Béziers) to be stupid and insane people. They know well that death awaits them, and torment and pain.

These are the words of the anonymous person in verse. His prose copyist found material for a beautiful *paraphrase*, as M. Fauriel says; but his tirade has no more value than a schoolboy's amplification, because the author does not cite the authority from which he drew, and because he himself, too far removed from the time when the fact was has passed, cannot serve as authority. If we absolutely want to believe it, we will say that the author, who heard the words of Arnauld before the siege of Béziers, would certainly not have let escape the wild remarks that this same abbot would have uttered after the capture of the city.

Second fact. How and by whom was the attack started? We have said that the mission of Réginald de Montpeyroux was unsuccessful: This is perhaps not absolutely correct. "While we were dealing with the barons," said Arnauld after having spoken of the bishop's approach, "the question of the salvation of the Catholics who were in Béziers, the ribauds and other individuals of this species, and of At such low levels, they rushed into the city. » The negotiations begun were therefore continued or resumed, — which would not exactly constitute cruelty on the part of the Abbot of Cîteaux; —

and, if they were violently broken, the fault still falls on the besieged.

The crusaders did not in the least expect to take Béziers straight away; they believed that their efforts would encounter long resistance, and they certainly did not foresee that it would take them just a few hours to bring justice to their enemies: the Abbot of Cîteaux admits this in express terms. Also it was certainly right that the besieged Islands believed themselves to be “their city so strongly closed, and [so well] closed and garnished with walls all around, that for a whole month [the crusaders] would not be able to force it. »

We saw in the account of the Abbot of Cîteaux; confirmed by that of Guillaume de Puy-Laurens , that the soldiers unexpectedly began the attack. But how was it provoked? Pierre de Vaux-Cerna reports that some of the besieged left there and began to vigorously pursue the crusaders with arrows, before they had started the attack. The two anonymous people are even more precise: the Biterrois had tired the besiegers with continual skirmishes, and ended up bringing the impatience of the ribauds to a head by killing a crusader and throwing his corpse over the Béziers bridge.

Did the barons and crusading knights witness this fact? All contemporary reports are unanimous in the negative, and affirm that the assault was started by the soldiers, the ribauds and the servants, overexcited by the insolent audacity of the Biterrois.

The anonymous prose also says that the massacre of the crusader gave rise to the attack; he deviates from the original in verse, when he

adds that the murder put the whole army on its feet. Voluntarily or not, he omits the initiative of the ribauds; it is, however, materially probable and historically proven by our four other contemporary sources.

Arnauld expressly adds that the attackers acted without waiting for the order of the leaders; and Pierre de Vaux-Cernay, whom they mounted to the attack without consulting the nobles of the army, without even warning them. Also these two authors take care to mark the astonishment of the French on hearing the cries: *To arms! to arms!* from the rear ranks of the army.

This behavior was in the customs of the ribauds; Here is a very remarkable proof:

After recounting how Philippe Auguste, having forded the Loire River with his army, near Tours, approached the walls of the city to recognize it, Rigord adds (under the year 1189): "But in time As the king went around it, the ribauds, who, in the attacks on the places, were usually at the head of the assaults, insulted the wall, presented the assault there and carried it.

"What Rigord said in prose, William the Breton, recounting in verse, speaks thus of these scoundrels:

*Irrequieta manus peditum , quibus omnis ubic
It is burdensome rest , stairs to the walls*

They raised the Ignorant King.

*P. Daniel, Hist. de la milice française, t. 1^{er}, pp.
101 and 102.*

Third fact. The fight was on. This part of Arnauld's official account is brief: "Two or three hours were enough to cross the ditches, scale the walls and take the city. Ours spared neither rank, nor sex, nor age: twenty thousand men were put to the sword, and this immense carnage was followed by the pillage and burning of the entire city. » Pierre de Vaux-Cernay's narration is no less rapid: "As soon as they (the ribauds) were in the place, they killed almost all the inhabitants, from the first to the last... In the church of Sainte- Marie-Madeleine ... up to seven thousand Biterrois were immolated. »

The account in verse offers a much more complete picture of the attack and triumph of the ribauds: the author devoted SS *XIX, XX and XXI to it*. The summary is that the victors immolated all the besieged, even those who had taken refuge in the cathedral, priests in priestly vestments, men, women, children, of whatever age and whatever condition they were: "I do not believe not that a single one has escaped," says the Provençal poet; "All were put to the edge of the sword, without a single one escaping," repeats his copyist in prose. Guillaume de Puy-Laurens limits himself to mentioning that "The besieged sought refuge in the temples, but the victors pursued them with swords at their loins, and massacred several thousand in the church of Sainte-Marie-Madeleine. »

What was the share of the crusaders and that of the ribauds in this massacre?

The army which besieged Béziers was composed of two distinct parts: the first included the nobles, designated under the names of *nostri* , *barones* ,

principles, by Arnauld, and of *nobles exercitus* by the monk Peter: the second, those whom our relations call *ribaldi et alii, viles and inermes personae, servientes exercitus*, which publishes *lingua dicuntur Ribaldi*; the ribalds and the hoodlums, *vulgus*.

The ribauds were a body of determined infantrymen, devoid of offensive weapons (*inermes*), that is to say lightly armed; Father Daniel adds that these scoundrels decried themselves so much by their bad life, by their insolence, by their excesses, that their name became infamous.

History of the French militia, t. 1, pp. 101 and 102.

In this respect, their reputation was already established in 1209, since our Provençal poet exhausted in their favor all that his repertoire contains of insulting and offensive epithets. The ribauds seem to play the same role in the crusader army as that of Wallenstein's mercenaries, before they had been tamed by Tilly: the war was for them only a means of enriching themselves by massacring and pillaging. This is again what the poet we have just cited develops throughout.

It was this licentious and disorderly soldiery who, after giving the signal for the assault, seized Béziers, massacred the inhabitants and delivered the buildings to the flames; the part of the besieging army composed of the nobility and the clergy took no part in this Sack.

This fact deserves to be solidly proven.

Let's look at the official relationship first. Arnauld begins by saying that the ribauds rushed to the square: Ribaldi ... in civitatem fecerunt insultum ; then he adds that the city was taken, *capta est civilas* , but without saying by whom, and, completely ignoring the role of the ribauds, he ends by putting the crusaders alone on the scene: *Nostrique , non parcentes ordini , sexur , etc.* This account presents a slight difference from three other contemporary accounts. By whom was the city taken? Obviously by the ribauds, since they were the first to attack. But, if they took the city, they plundered it and massacred the inhabitants, or at least they assisted in these massacres: Because their character, which we know and which we will learn to know even better, does not allow us to suppose that they crossed their arms and left it to the crusaders to enrich themselves with the spoils of the vanquished.

We can imagine that the leader of the crusade wanted to reserve for the crusaders alone the terrible honor of having subdued the rebels; as for us, who have no self-esteem to spare, we maintain that the scoundrels alone took and burned the city, put the inhabitants to the sword, and seized their wealth.

We do not find, it is true, the proof of this assertion in the anonymous prose, which, moreover, is not contemporary, because it does not establish any distinction in the army of the crusaders, and consequently between those who began and those who continued the attack on the city: we are therefore forced to interpret this passage in the original verse.

Now here is what the Provençal poet, S XIX, observes: The king of the ribauds calls his fifteen thousand thugs to arms and leads them to the assault. SXX. At the cries of the attackers, the French took up arms; but already the ribauds are in Béziers, massacring without distinction

eu wear a amd ni D, ef | Nr, "2r
everyone they meet. "The thugs... seize the houses at their pleasure, because they could each choose ten houses if they liked. The ribalds were heated ; death did not frighten them. They killed and massacred everything they could find, and took and seized the great riches. They will be rich in them forever, if they can keep them, but before long they will have to let them go, because the barons of France will want to take possession of them even though they have been taken by the ribauds. »

So the crusaders arrived when the massacre and pillage, carried out without their order, were a fait accompli: consequently they owed none of it.

responsibility . But let's continue.

S XXI... These crazy beggars massacred the clerics, and women and children, so much so that I don't believe that a single one escaped... The rascals settled in the houses they took, that they find everything garnished and stuffed with riches. But the French, when they saw it, almost became enraged: outside they threw them with clubs, Like mastiffs, and put the Horses and the brambles in the houses, because the forces were grazing the pre.

Same consequence as in the previous paragraph.
Let's move forward.

S XXII. The ribalds and their king thought they would enjoy the wealth they had taken, and be rich with it forever. When it was taken from them, they all cried out with one voice: "Fire! fire! » the miserable buggers. Then they bring torches as big as a ray. The city bursts into flames and fear spreads. The entire city is burning, up and down. »

Pierre de Vaux-Cernay also positively and exclusively accuses the ribauds of the massacre of the Biterrois and the burning of their city; Guillaume de Puy-Laurens is no less precise about the actions of *the irruentis vulgi*, and especially of the terrible hecatomb that he caused in the sanctuary of Sainte-Marie-Madeleine; William the Breton himself noted this circumstance when speaking of the Biterrois:

... *What abscus virorum*
Maiorum assensu vulgi furore immoderatus
And the Ribaldo he gave indiscretion dead
Interim mixed with unbelievers faithful
Nor caring was who life , who kill worthy
William the Briton Armoric., Philippidus lib. VIII.

Are these proofs sufficient to establish that, in the capture of Béziers, the massacre of its inhabitants, the pillaging of its wealth, the burning of its buildings, were solely due to a daring and greedy soldiery, which, in this circumstance as in others similar, consulted his thirst for riches and not the orders of his generals? Are they

enough to establish that the crusaders took no part in this terrible catastrophe?

To end this discussion, we will say a few words on the number of victims that the ribauds immolated in Béziers. We read, on this point, in *the General History of Languedoc* : "The ancient historians do not agree on the number of those who perished on this occasion. Arnauld, abbot of Cîteaux, who was present, puts only fifteen thousand, in the report he sent to the Pope soon after.

Innoc. III, I. XII, p. 108.

Others say only seventeen thousand;
Nangis, ad ann. 1209.

but a historian of time,
Guill. Armor., I. VIII.

followed by Alberic in his *Chronicle*, increases the number of deaths to sixty thousand,

Millia bis triplicateta decem.

and not only up to thirty thousand, as one modern says.

Daniel., Hist. From Fr., t. 1st p. 1382.

Finally, a contemporary but foreign historian assures that one hundred thousand inhabitants were killed in the Béziers massacre.

Caesar. Heisterb., I. V, c. XXI.

It would be really difficult to accumulate more errors and more inaccuracies in so few lines.

- 1- The Abbot of Cîteaux does not speak of fifteen thousand, but of around twenty thousand , *fere viginti millia* : error that has in turn been shared and refuted by the authors of *the Literary History of France*, who give, according to Arnauld, sometimes twenty thousand (*T. XVII. P. 249.*), sometimes fifteen thousand. (*Ibid.*, p. 313.)
- 2- Albéric was not satisfied with the figure of sixty thousand, by Guillaume le Breton: *seraginta minibus hominum et amplis*, he writes, *in ea killed*
- 3- Cesaire does not say at all that one hundred thousand people succumbed in the capture of Béziers; he limits himself to asserting, in doubtful form, that this city contained more than one hundred thousand inhabitants: *In qua plus quam centum millia hominum futisse dicebatur* , and he does not affirm that all succumbed: *Innumerabiles occisi sunt in civitate illa* .

As for William the Breton and William de Nangis, who, although contemporaries, lived far from the theater of war, their authority necessarily bowed before that of the leader of the crusade, who had no interest in reducing the number of Biterrois immolated by the ribalds. We can therefore only affirm one thing: that, in the capture of Béziers in 1209, twenty thousand inhabitants died, including seven thousand in the church of Sainte Marie-Madeleine.

MH Martin also cites the contemporary Bernard Ithier , from Limoges, who brings the number of deaths to thirty-eight thousand. Whatever the case, it now seems proven that all these figures are exaggerated; this at least results from the conscientious work of ML Domairon , from Béziers: "He sets the number of unfortunate people who perished in this massacre at seven or eight thousand, thus reducing by a lot the lowest figure proposed by historians. His argument is supported by a very interesting topographical study from an archaeological point of view.

Another difficulty presented itself, and Mr. Domairon was able, in our opinion, to resolve it in the most probable sense. Which of the two churches, Madeleine or Saint-Nazaire, was the one in which this killing took place 2... The author, after weighing and discussing the various authorities, concludes that the massacre had both "a place of refuge; it is very probable that the "inhabitants sought asylum and protection in the one and: part in the other, and that it is impossible that the seven or eight thousand victims could have found a place in the church of the Madeleine and in the cemetery which neighboring it. »

(Bulletin of the Archaeological Society of Béziers, second series, volume II, p.312 and 313.)

Everything that is put forward beyond this limit has no historical basis, and presents as much exaggeration as the hypothesis according to which the town of Béziers

was completely razed. To those who support this paradox we will respond with the late Mr. Azaïs .

But let us take a moment to take the historian Dom Vaissette to task , whose veracity, as far as I know, has never been called into doubt. Summarizing in *the History of Languedoc* the sad results of the capture of Béziers, Dom Vaissette expresses himself in these terms: — “The crusaders, after having satisfied their fury on all the people of Béziers, whom they massacred without mercy and being enriched with the spoils of the city, set it on fire, which completely consumed it. Thus was destroyed from top to bottom, on the day of Sainte-Marie-Madeleine, July 22, 1209, the town of Béziers. »

If Dom Vaissette is not exaggerating, all the people of Béziers having been massacred without mercy and the fire having entirely consumed the city, which was destroyed from top to bottom, it is obvious that, on July 22, 1209, there was nothing left neither of the town of Béziers nor of its inhabitants.

But the proof that something remained is 1- that Simon de Montfort had himself declared a viscount; 2- that four years later, that is to say in 1213, the town of Béziers revolted against his new viscount and closed the doors to him. Now, unless a miracle had resurrected all the inhabitants of Béziers, massacred without mercy, and had not rebuilt the city entirely consumed by fire and destroyed from top to bottom, is it possible to admit that the Would the Biterrois have believed themselves strong enough, four years later, to resist Simon de Montfort and close their doors to him?

Now that five or six contemporary authors have perfectly informed us of all the circumstances which preceded, accompanied and followed the capture of Béziers in 1209, we will move on to the examination of the story or rather the novel of Césaire d' Heisterbach .

According to this monk, what happened before the attack? The besieged defiled the book of the Gospels and threw it at the besiegers;

his hands the language text of the Chronicle of the monk Peter, and that he randomly took from it an almost similar circumstance, reported in these terms.

this is all that this chronicler so prized by our opponents teaches us, that is to say a circumstance of which no eyewitness says a word. And we would deny these, to believe a man who lived hundreds of leagues from Béziers? and we would be obliged, on the one hand, to admit that the Biterrois have soiled our sacred books, and on the other hand, to deny the mission of Reginald de Montpeyroux and the murder of the crusader which was the signal for the attack? that is to say, we would believe what one ill-informed person wrote, and reject what five well-informed others put forward: that is simply absurd.

As for the perfectly established role of the ribauds, Césaire does not even think about it. Accuracy is a trifle for him, good at most for those who saw the facts they report: he saw things much better in his cloister at Heisterbach , in the country of Cologne, than Arnauld and the others who were under the walls of the besieged

place. Also admire the colors he uses to paint the picture of the attack.

Following the example of the warriors spoken of in the book of Maccabees, some soldiers, inflamed with zeal for the faith and like lions, seized ladders and intrepidly scaled the walls of Béziers. »

Now we read in book II of the Maccabees, chap. XI, v. 11: "At the same time they attacked the enemies with impetuosity, like lions"; and in v.6, it is said of these brave men: "When Maccabeus and those who were with him knew that the enemies were beginning to attack the fortresses, they implored the Lord with all the people, by their prayers and by their tears , to send a good angel for the salvation of Israel. »

We have never encountered such a historical carnival: the king of the ribalds transformed into Maccabeus ; the thugs and thugs transformed into tigers and lions; one and the other inflamed with zeal for the faith or conjuring the Lord for the salvation of the crusaders: it is truly unbelievable to one's eyes and ears. We gladly forgive this poor monk, who only thought of amusing his novices; but we will ask those who abuse his words if they pretend to be serious or if they want to be whistled at.

What follows is even more incredible. "The attackers opened the doors to those who followed them. Having learned from the confessions of the besieged that the Catholics were confused with the heretics..."

Is it possible to admit that it was only at this supreme moment that the besiegers realized that the Catholics were making common cause with the heretics?

What would become, in this case, of the negotiations which took place before the crusaders thought of the assault? and the entreaties of Réginald, those of Arnaud, for the salvation of the Catholics of Béziers? negotiations and instances that no one would dare to call into doubt, without running the risk of being accused of bad faith.

Césaire's allegation is purely imaginary and contradicted, like everything he says, by the testimonies of contemporary historians and eyewitnesses.

However, it was at this supreme moment that, according to the German monk, the attackers, that is to say the ribalds, the hoodlums and the cads, surprised to see the Catholics and the heretics pell-mell in Béziers: It was at this supreme moment that they asked Arnauld what to do, and he reportedly replied: "Kill them!" for God knows those who are his. » Notice the words *would have responded*: because Césaire, fantastic and bold as he is, did not dare to affirm that the statement had really been made; there is in the *fertur text dixisse*, and not *dixit*, to which it would have been good to pay a little attention.

There are so many implausibilities and contradictions in the last part of Césaire's story that it is difficult to attempt an analysis and comparison with the serious and respectable authorities with which we have dealt so far.

Never a man free from prejudice, never an attentive and impartial author will admit that the Abbot of Cîteaux was consulted, in the fury of the attack, by "these crazy, ribald beggars, these miserable, lousy hoodlums"; by the ribauds, who had not taken the trouble to consult the barons before mounting the assault; by the ribauds,

the most pronounced antithesis of the brave, of the lions; by this crazed soldiery, making war a profession which requires massacre to amass spoils: no, history will never record such absurdity; She will never claim that Arnauld, who treated these bastards as cowards, stooped to giving them an order which would have placed him below the level of these infamous massacres.

Let's summarize. All the circumstances of the siege and the capture of Béziers are precisely determined from contemporary reports, emanating from serious and trustworthy men, who saw the event or who even took part in it.

This same siege is recounted by a man who saw nothing, who gives ridiculous details and formally contradicts the other accounts.

So we must logically admit the first version, which offers every guarantee, and reject the second, which offers none, and regard as a fable the cruel words put into the mouth of the Abbot of Cîteaux.

We will cite here a very fair observation from Mr. Azais .

*"The monk Pierre de Vaux-Cernay, who was a witness. eye of the war against the Albigensians, does not mention this in any way. Such is the irritation against the Albigensians in general, and the Biterrois in particular, which this monk demonstrates in his History, which Mr. Dumège very judiciously remarks in his *noes sur dom Vaissette* , that, if this remark had really come out of the mouth of the abbot of Cîteaux, Pierre de Vaux-Cernay would not only have reported it, but*

would have found it sublime and approved with holy joy. »

Until now we have been willing to consider Césaire as a serious author. It was a purely hypothetical and conditional concession, from which we will draw our thesis.

Pierre Césaire was a monk of Cîteaux, at the abbey of Heisterbach , in the diocese of Cologne. He was a religious man full of piety, a rigid observer of his rule, excessively jealous of the glory of his order; but, while holding him to be irreproachable in this respect, historical criticism retains its rights to judge him as a writer. Caesarius lived in an environment of religious exaltation difficult to imagine today: prodigies and wonders followed one another without interruption in the country of Cologne, and acted forcefully on prejudiced imaginations. Césaire did not escape the contagion,

FRP. BRAUN, in Zeitschrift fur Phil. and Kath . Theol., t. VI, part, III, p.14 ff., 28 ff.

and it was under this unfortunate influence that he Composed the *Dialogus miraculorum* , from which we borrowed his romantic account of the siege of Béziers.

We do not deny the merit of this work, from the point of view of local history, morals, uses and customs which it mentions, and which historical criticism can make us appreciate; but as soon as the author touches the marvelous, as soon as he ventures beyond his horizon, he wanders, he wanders, and his *Dialogus* becomes a lucubration worthy of the most fantastic writer, and filled

with numerous passages which looks like it was hatched in the most deranged brain.

“There are grotesque things in these stories,” says Lenglet-Dufresnoy , “which would shame the monastic state if it did not support itself by its dignity. »

Let's not remain vague and be precise. We open the *Dialogus miraculum* , to the *distinction quinta* , which deals with *Dœmonibus* . Césaire indulges himself with delight in all the most bizarre and marvelous ramblings; the most incredible and eccentric narrations are piled up there pell-mell, based on the faith of the first visionary who comes along. In chapter IV, German schoolchildren turn to a sorcerer for the pleasure of seeing the devil. The sorcerer, after having had his ears pulled a little, accepts the request, on the condition that the applicants do not leave the circle that he will draw around them. The devils mentioned arrive, and have nothing more urgent than to use funny tricks to; lure one or another of the schoolchildren out of bounds; assigned. After many efforts, one of the curious people succumbs and immediately disappears with his tempters. Great excitement: the sorcerer runs the risk of having the corrupted; in this extreme danger, he addresses the kidnappers, who hold council, and, the good devils that they are! they return their prey, pale and defeated, it is true; but you and I would not have fared any better.

This is what the author *asserts* and tells very seriously, whose *fertur dixisse* seems sufficient to incriminate the abbot of Cîteaux.

In chapter VII, devilry becomes pleasant. It was in Mainz, it seems, because Césaire is not quite sure where

the scene takes place. In Mainz, therefore, a magnificent matron, adorned and dressed in a splendid dress with a very long tail, went to the church to attend the Sunday service. But, O wonder! said tail was covered with a multitude of little imps, each one more prankish than the last. As the description of infernal goblins has rarely been given from nature, it is good for the reader to know, according to Césaire, that those in question here were as gentle as dormice and dark as *black people*; they grimaced with sardonic laughter, clapped their hands and wriggled like fish in a net. The parish priest - in this we can only approve - hastened to make his parishioners enjoy such an interesting spectacle: he adjured the infernal actors not to take the key to the fields before having been sufficiently seen and considered, an order which they executed with good grace, it seems.

This, we repeat, is what the author, whose *fertur dixisse* seems sufficient to incriminate the abbot of Cîteaux and this author recounts many other *eiusdem farinæ*!

But, it will be objected, this has absolutely nothing in common with the siege of Béziers. Pardon! the siege and the antics cited have this in common, that they are recounted by the same author, except however that Césaire *affirms* the antics, and that he doubts the alleged words of the abbot of Cîteaux, *fertur dixisse*: consequently we must, according to the author himself, add less faith to these words than to the prowess of the devil; however, as we do not agree with these, we reject in the most absolute manner the bloodthirsty remarks supposedly made in Béziers by Abbot Arnauld.

That's not all. By saying that the *Cœdite* and infernal kindnesses have nothing in common, we are showing the greatest levity or the most signal bad faith. Indeed, if we took the trouble to open the *Dialogus miraculum*, - which, we think, has often been neglected, - we will have seen that the relation of the seat of Béziers is inserted in chapter XXI of the *distinction quinta*, from *Dœmonibus*, that is to say in the middle of visions, apparitions, evocations, etc., etc. We certainly do not blame Césaire: the place he chose for his story proves the case that he himself made of it. We therefore read between two more or less satanic visions that in the year of the Lord 1210, a crusade was preached against the Albigensians, throughout Germany and France, and that, the following year (1211), Leopold, Duke of Austria: Engelbert, then attendant and afterwards archbishop of Cologne; Adolphe de Berg,

And not Adolphe Count of Mons, as it was written by mistake, literally translating Adolphus comes From MONTE. (Hist. gen. de Lang., vol. III, p. 205.)

brother of the latter; William, Count of Juliers, and many others of various conditions and dignities, marched against the heretics.

After these names, we read that of Count de la Marck, in the article in the Art of verifying dates relating to William III of Juliers. This is obviously a mistake on the part of the authors of this important publication: because, in support of their allegation, they specifically cite The Dialogus miraculum.

Follows, as we have seen, the march of the crusaders, their arrival at Béziers, the assault and capture of this place, etc.

fertur with an increasingly negative sign. *dixisse* - the lords he cites did not attend the siege of Béziers and did not hear the famous Coedite ; and everything he says about this military operation is irrelevant, or must relate in whole or in part to another feat of arms or to other characters.

Césaire is not mistaken in the date: this is proven by the diploma that Théod.- Jos . Lacomblet cites under number 34 of *his Urkundenbuch für die geschichte der Niederrhein* . (*Dusseldorf* , 1846, t. II, p. 19). This document relates to tithes held in fief by a lord named Boniface, who is mentioned as preparing to march against an unbelieving nation, — *cum ad proficiscendum contra gentem incredulam se accingeret* . Adolphe de Berg, who delivered and sealed this Charter, said of himself: *Cum et nos nihilominus adversus hostess fidei peregrinari decrevissemus , ex volunteer consensus dilecti siblings nostri Engilberti , majorisdomus in Colonia præpositi* . — The date is indicated as follows:

Proceedings this year are Dom. Incarnation M. 200 11, indictment 14, anno preselected universal pontiff Innocent XIV, president Colonies church Theodoric archbishop

However, Innocent III having been crowned on February 22, 1198, the cited charter must be after February 22, 1211. On this date, Count de Berg and the other crusaders of Germany had therefore not yet left for

the noon of the France. We will add in passing that, had they set out on the first day of the 14th year of the pontificate of Innocent III, we could hardly admit, with the authors of *the General History of Languedoc*,

Vol. III, p. 205.

that around March 10 they had arrived in Carcassonne. Indeed, it was morally impossible for knights, commanding a considerable reinforcement and embarrassed by all that the soldiers then dragged after them, to cross in so few days the distance which separates Berg from Carcassonne, by roads such as There were some in the 11th century.

Whatever the case, Césaire is right when he says that the German lords he refers to did not leave their country until 1211.

We have just seen that the authors of the General History of Languedoc are of this opinion; and we do not understand how they were able, on the authority of the same Caesarius, to clearly insinuate that these same German lords had already united with the crusaders around Saint-Jean-Baptiste 1209. (T.III, p. 166- 167.)

Hence this alternative: either the words attributed to the abbot of Cîteaux were pronounced at the siege of Béziers, and then they predate the arrival of the crusaders, contrary to the account of the monk of Heisterbach ; or these words must be placed after the arrival of the Count of Berg and his Companions and from then on they no longer have anything in common with this

massacre of the Catholics of Béziers in 1209. In the first case, the passage in which Césaire incriminates Arnauld , a doubtful passage in itself, is materially erroneous, and, until proven otherwise, we are authorized to regard it as completely false; in the second case, it opens the door to a host of contradictions, of suppositions, which the defenders of the Coedite can sort out at their ease: it is their business, and the help which they claim to draw from the Dialogus is well worth this trouble.

Lost effort though! because it is painful to say that Césaire's good faith and credulity often take on such proportions that they sometimes begin with the most precise data, only to end up with the most unexpected results; Here is an example:

“In the present year 1225 of the Incarnation of the Lord, it happened in Giumenta , in Sweden, that six schoolchildren went at night, accompanied by a priest, to recite the psalter near a deceased person. After finishing their prayers, they went out together and saw the crescent-shaped moon. Between the two ends of this crescent and in the opaque part of the star, there were seven crosses: the middle one was larger than the others. And suddenly there appeared near the moon an immense dragon, whose gaping mouth seemed ready to devour the seven crosses. At this sight, the terrified star, so to speak, made such a leap that the trembling crosses were disjointed. Seeing this, the schoolchildren remained amazed, while two burning candles fell from the sky, and were collected in: the church of Saint-Jean-Baptiste which is located in the aforementioned city. »

We strongly urge Césaire's lawyers, pleading against Arnould, to go to Giumenta : they will no doubt still find their client's marvelous candles there; they could be very useful for them to enlighten themselves in reading the *Dialogus*, and to seek there, in favor of their thesis, new and more decisive arguments than those they have put forward up to now.

Ireland and its Schools.

"Saint Patrick founded the town of Armagh, where the archiepiscopal see of Ireland is located; the saint cherishes it greatly throughout his life, and it forms his principal title to the glory of centuries to come. Since then the university, or principal school for letters, has continued to exist.

Caradoc of Lhancarvan affirms that Gildas Albanius was for some time rector of this establishment. Be that as it may, the ancient splendor of the University of Armagh is attested by the well-known names of the scholars who taught there from the time of Danish rule. And if we believe Florent Carty ,

Epist . By Reb . Hib.

which rests on the authority of an Oxford manuscript, the number of students at the University of Armagh is said to have, at certain times, exceeded seven thousand. The author of the *Annals of Ulster* relates, in the year 1020 (1024), that "the whole town of Armagh was devoured by flames, with the old professors' chair, the library, as well as all the books that students had in

their apartments. " Further, he reports that in 1162 (1163), "Gelasius, archbishop of Armagh, convened and presided at Cleonard (or Clane , in the county of Kildare), a synod where there were twenty-six bishops, a large number of abbots and other clergy; that in this synod it was decided that in future no one could be a public professor of theology unless he had studied at the University of Armagh, or, according to the Anonymous Annals, had been there been raised or adopted. In 1169, Roderic O' Connor, King of Ireland, increased the salary of the principal professor, undertaking for him and his successors, to pay annually the pension of ten oxen to this professor and his successors, for as long as the A university or public school would exist, and on condition that all students from Moorland and Scotland who came to Armagh would be admitted.

There was a school at Cleonard , not far from the Boyne. Here is how its origin is reported in the *Life of Saint Finian* , its founder, who flourished in 530:

Having stopped in a place called Cluanaraird , Saint Finian , like the sun in the firmament, illuminated the world with the rays of his virtues. The fame of his sound doctrines and his miracles soon attracted to him, as to a source of all wisdom, illustrious men rushing from various parts of Europe, to study the holy Scriptures or to learn in ecclesiastical discipline. . Among them are Kieran, son of Kieran, called Mc. Itoœir , and Kieran de Saigre ; Columbus -Kill and Columbus Mc. Crimthaines ; Brendan, son of Findlog , and Brendan of Birr; Laserian , son of Naïthfraith ; Sinel , son of Maenec ; Caineac , great-

grandson of Daland ; Ruadan of Lothra ; Naunyd Lamdere ; nu ne Killicumuli and the bishop of Sennach . »

In *the Life of Saint Molna* , we find a passage where it is said "that this saint attended the school of Finian , established on the banks of Leinster, in the clan of Neill, and that a multitude of learned people from Ireland had studied theology under Finian . »

We speak too often of the darkness of the Middle Ages and of the ignorance maintained by Catholicism, for us to resist the pleasure of citing again some of these schools of Ireland, so famous before the arrival of the English in this island and the appearance of reform in Europe.

In the 6th century, Saint Fachman founded a school at Ross in Carbry , formerly called Ross- Alithri . "Saint Fachman , " it is said in the Life of Saint Mochoemog , "lived in the southern part of Ireland, in a monastery which he had founded near the sea; little by little a town was formed there, where there was always a university: — *Magnum studium scholarium* . » Heudith-Hanmer assures that it was there that Saint Brendan was initiated into the liberal arts.

Chronicle . Of Irel .

We can include among the universities the schools of Bey- Eri , under Saint Har ; of Clonfert , under Saint Brendan; of Bangor, under Saint Congall ; of Rathene (in Fercall) and of Lismore, under Saint Laserian . The number of monks who, according to the unanimous opinion of the authors, frequented these establishments, is incredible.

At this early period Ireland still had many other scientific schools, such as those at Cashel and Down; but we consider it unnecessary to enter into further details on this subject: we will pass immediately to the more modern universities of this country.

The first one we encounter is that of Dublin. It is a historical fact beyond doubt that John Leeth , Archbishop of Dublin, obtained from Pope Clement V a bull dated July 13, 1311, for the founding of this establishment. John Alan, Archbishop of Dublin, points out that the original of this document perished in the fire of the Church of Christ: it will therefore not be without interest to reproduce here an extract from the copy given by this prelate, from the bubble in question. The Pope, after a long preamble, addresses the petition of Archbishop Leeh , explaining that, "although in Ireland there were

a few doctors or bachelors in theology, and masters of arts and grammar, there was however no university or general study (*generale studium*) neither in Ireland nor in Scotland: so that in this country there were few men distinguished by their science. This is why," continues the Sovereign Pontiff, "the said archbishop humbly asked us to consider that, these countries being surrounded by the sea, their children can only attend university by exposing themselves to the great dangers of the waves, and conjured us to give a mark of apostolic solicitude, by establishing a general university for studies in Dublin, a city which is perfectly suited for the execution of this project, on account of the advantages and conveniences which it presents. Therefore lending a

favorable ear to the supplications of the said archbishop, and desiring to see the countries in question produce educated men, useful through their science, capable of spreading sound doctrines in their homeland, and of making it a well-cultivated garden , for the exaltation of the Catholic faith, the honor of our mother the holy Church and the usefulness of all the faithful, we order, by our apostolic authority, that, except with the prior consent of the suffragants of the predicted archbishop, it be founded in the city of Dublin, to flourish there forever, a university for students, with a general school and a regular faculty for each science; we order that priests and professors may freely teach there, and students listen to their lessons, and that whoever serves deemed worthy of the honor of being admitted as a doctor in one of these faculties, may obtain it. »

Notwithstanding this bull, the project was not carried out, following the death of the archbishop, which occurred on August 10, 1313.

In 1320, Alexander of Bicknor , who then occupied the archiepiscopal seat, thought again of the founding of a university in Dublin, and obtained from Pope John XXII a bull confirming that of 1311. We give here the translation of a document which will make known the organization of this university.

In Dei nomine. Amen. We, Alexander of Bicknor , by divine permission, Archbishop of Dublin, have, by and with the consent and assent of our Chapters of the Holy Trinity and of St. Patrick, in Dublin, granted and decreed, in favor of the professors and students of the University of Dublin, that the professor-regents residing in this school

may elect for their chancellor a doctor of theology or canon law; that if, however, there is found in one of our churches of the Holy Trinity or of Saint-Patrice a doctor who has obtained his degrees in one of these faculties, he will have preference over any other to be chosen chancellor. Yes — God forbid! — should there be any disagreement regarding the election of this dignitary, it will take place by a majority of the votes of the said professors. In the event of resignation or death, the new holder will be elected within fifteen days, and fifteen days later he will be presented to obtain confirmation of the election, to us and to our successors, if we are in our diocese, and, in our absence, to our vicars. We also order that, when there is a sufficient number of professors - regents, the two attorneys currently regents be elected in the same manner as the chancellor, and that these attorneys, when the chancellery is vacant, fulfill their functions. If the election of the chancellor does not take place within a fortnight, jurisdiction will devolve to the official of the court of Dublin, until the chancellor is elected and confirmed, — in no way deviating from the canons relating to its confirmation. In We also concede

that the chancellor shall have spiritual jurisdiction over the professors and students, as well as their servants, when the plaintiff and defendant are members of the university; he will approve or disapprove the last wishes of professors or students, as well as their servants, and will administer their property, if they die *intestate*. Fines resulting from convictions pronounced against offenders, or from any other cause depending on the jurisdiction of: the university, will be paid into a fund,

to be used for the benefit of the university, in accordance with the decisions of the chancellor and professors; the fund will have three keys, two of which will be given to the prosecutor and the third to a person designated for this purpose by the chancellor. The prosecutors will be obliged to report every semester before the chancellor and the professors-regents, or before those whom they designate for this purpose. However, we neither abandon nor cede, as for us or our dean, our jurisdiction or the jurisdiction of our dean of Saint-Patrice over our servants, as well as over the canons of the said churches and their servants, or over those who exploit the prebend lands . In order that the Chancellor may worthily fulfill his office and duties, he shall be granted suitable emoluments, commensurate with the circumstances of time and place, and with the income and position of the university, If the chancellor deems it expedient to do so. designate one or more people to replace him in a special or general manner in matters which are within his competence, we hereby give him full power to do so. In the event of an appeal against the sentences pronounced by the delegates, the appellants will first appeal to the chancellor and the regents, who will hear them for themselves or through *ad hoc substitutes* . A second appeal is filed and will take place before us. or before the court official.

Baccalaureate holders who wish to be promoted to the degree of licentiate in one or the other faculty, will present themselves before the chancellor and the professors-regent, and they will obtain the license, notwithstanding the opposition of the minority of professors, if a number sufficient professors of this faculty

answer for the knowledge of the candidates, and if professors of other faculties answer for their morals

If these high school graduates cannot meet these conditions, the university will decide. If someone makes an accusation against the bachelor who is applying for the license, and if he cannot support it in court, he will be considered as a slanderer; and if he refuses to pay damages to the injured party, he will be deprived of university privileges for a time, or even expelled, if the chancellor and regent deem it expedient; However , the nature of the accusation and the position of the parties will be taken into account.

We also allow, both in our name and in that of our successors, that in case of necessity, the chancellor, in the opinion of the professors-regent or non-regent, draws up new statutes for the honor and tranquility of the university, and to stifle the scandals which, in the course of time, could creep into the establishment; these statuses must be confirmed by us or by our successors.

We reserve in perpetuity, for ourselves and our successors, the faculty of appointing a theological regent, chosen from the secular clergy or from such religious order as we please, to explain the Holy Scriptures in our church of Saint-Patrice, and this without anyone being able to oppose it; in our absence or that of our successors, this right of appointment will devolve to the chancellor. We also maintain the schools of Friars Preachers and Minors which we have already declared canonically established.

We finally order that the elected chancellors who appear before us or before our successors to receive

confirmation of their office, will take an oath of loyalty to us or to our successors.

In witness whereof, we and our chapters of the Holy Trinity and of Saint-Patrice, have sealed this with our seals.

Given in Dublin, February 12, 1320, 4th year of our consecration.

The beneficent intentions of the archbishop received their execution; but the prosperity that they brought to the University of Dublin did not last long: the political upheavals, the conquest of Ireland by the English and the events which followed, strongly shook these establishments founded by the Irish clergy; the so-called reform overthrew them from top to bottom.

Faithful to their faith, the Irish did not want to be complicit in: the apostasy of Henry VIII: also this monarch, as well as Elizabeth, and her successors until today, have continued to raise the burden the most tyrannical and cruel yoke on a people whose only crime is to remain faithful to the religion of their fathers.

Deprived of all protection, banished and excluded from public employment, exposed to persecution and the most atrocious tortures, many Catholics left the inhospitable soil of their homeland, and came to the continent to found or support numerous schools for instruction of their compatriots. This intellectual vigor, this desire for science, is a historical fact that cannot be emphasized enough. According to certain men, the lights of science did not appear in the world until a long time after the lights of faith: so with what horror do they speak of the darkness of this Middle Ages which they do not

know! with what complacency do they exalt the new era inaugurated by the reform and completed by the assassination of Louis XVI! Convinced that faith has no more powerful auxiliary than science, the exiled Irish scattered the continent with schools for their companions in misfortune: they were established successively in Douai, Lille, Louvain, Antwerp, in Saint-Omer, in Tournai, in Charleville, in Sedan, in Paris, in Boulay , in Poitiers, in Nantes, in Bordeaux, in Rohan, in Calen, in Toulouse, in Prague, in Rome, in Capranica , in Alcala de Henarès , in Seville, in Madrid, in Salamanca, in Lisbon, in Evora. Some details on the main ones of these establishments will only interest our readers; and, if necessary, they will convince men prejudiced against religion that it, far from opposing the diffusion of science, knows how to contribute to it, when this science does not tend to revolt against God.

The college of Douai, intended for the secular ecclesiastics of Ireland, was founded in 1596, by Christophe Cusack , priest of County Meath; he was president of it, as of all the other establishments of this kind that Ireland then had in Flanders. These details are provided to us by a document sent in 1622 to the Pope's nuncio, Kellison , one of Cusack 's successors . We read there:

The foundations of the college of Douai were laid in 1596, by Christophe Cusack ; this generous priest devoted his entire patrimony to it, and, by this sacrifice as well as by the disinterested assistance of his friends, he was able to support this college and the others that the Irish had in Flanders for six years. Mr. Roche, who then

replaced the founder and was afterwards bishop of Ross, made a trip to Spain, and obtained from the king a pension of two thousand crowns in favor of his institution. This rent having only been irregularly paid, the college of Douai maintained itself with difficulty, and only escaped ruin through the generosity of a few gentlemen and their friends. This precarious state did not prevent the students from distinguishing themselves through their virtues and their knowledge of logic and philosophy.

The zeal of Mr. Roche and his friends managed to provide Irish priests with establishments in Lille and Antwerp. The first enjoyed a modest pension of three hundred florins, guaranteed by a citizen of Lille, and the second subsisted on alms collected during masses and the munificence of the people. The college of Antwerp depended on that of Tournai, which was supported by alms, and partly by the generosity of some benefactors of the people and of Ireland.

All these houses contained around a hundred priests.

Some authors claim that the college of priests of Ireland, in Lille, was founded by François Nugent , Capuchin, in 1610, and they invoke in support of their opinion letters, patents issued by the Archdukes Albert and Isabella. It is, however, certain that Christophe Cusack , of whom we have just spoken, bought the land on which the college was built: this is proven by the acquisition contract, which still existed in Lille in the last century. In any case, the same year, Jean Morel, resident of this city, led by the example of Cusack , bequeathed

him eighteen thousand florins, to help him meet the expenses of the construction of the college.

In Louvain, the Irish only had colleges for regular priests. That of the Franciscans of close observance was established in 1616 by Philip III, King of Spain, at the request of Florent Conry , religious scholar of this order. Albert and Isabelle laid the first stone. Thirty years later, a college was founded in the same city by Grégoire Joyec and Henry Joyec , Irish Dominicans, for the education of their compatriots of the same order. Louvain also had a college of Irish Carmelites, under the invocation of Saint Placid; but it seems that this institution changed its original purpose, by admitting Flemish and Brabant people.

The college of secular priests of Ireland, in Antwerp, was placed under the invocation of Saint Patrick; its creation was due to Laurent Sedgrave , a priest probably native of the diocese of Meath, who, in 1629, bought a house with a garden at the price of thirteen thousand three hundred and twenty florins. There, with the consent of the Bishop of Antwerp, he founded the college he planned, and which was intended for a number of priests that did not exceed fourteen!

Principium , Progressus and Præsens Status collegit pastoralis hibernorum . Antv ., 1680.

In Tournai, the secular priests of Ireland had a college which originally depended on that of Antwerp. It was founded by Baron Maximilien de Grand-Vilain, bishop of Tournai, who, around 1600, gave the premises of the establishment to an Irish priest, named Voylmer . This

prelate also bequeathed nine thousand florins for the maintenance of the president of the college and his assistant, as well as for repairs to the buildings. François de Grand-Vilain, nephew of Maximilien and his successor at the episcopal see of Tournai, was also one of the benefactors of the Irish who were exiled to Tournai by Protestant persecution.

The secular clergy of Ireland occupied the college called Lombard in Paris, because it had first served the Lombards who came to study at the University of Paris. The Lombards having left this establishment, Mac-Genis and Killy obtained authorization to found a seminary there for their young compatriots. The Irish college in Paris was part of the university; students could follow philosophy courses there, and obtain from the Sorbonne all degrees in civil law and canon law.

The Archbishop of Paris was superior of the seminary; He was assisted by two distinguished French priests, and four Irish ecclesiastics. Of these, one was principal and the other two were attorneys: they were responsible for the material care of the house; the fourth superintended the school, and trained the Irish youth in preaching, controversy, theology, philosophy, history, and other branches of learning.

In addition to the college, the establishment also had a community, to guide young people who were destined for the sac don. They were raised under the direction of a prefect.

The buildings were spacious, and the library perfectly suited to its purpose. Scholarships facilitated the admission of destitute schoolchildren and priests, who,

after completing their studies, received a gratuity of one hundred pounds from the king.

There was also a college of Irish Franciscans in Paris, in the Faubourg Saint-Antoine; it was then occupied by the famous order of Picpus.

The Franciscans also had a college at Boulay , in Lorraine, founded in 1688 by Duke Leopold of Lorraine, and of which Bernard Plunket and the Earl of Claringford were the generous protectors.

In 1680, Doctor Ambroise Madden, of the diocese of Clonfert , and Doctor Édouard Tonery , of the diocese of Waterford, obtained from Égide de Beauvau, bishop of Nantes, to establish in this city a seminary for the secular priests of their homeland . This house, which subsisted only on the charity of the faithful, served as an asylum for thirty-five priests from different parts of Ireland; they lived there in community, and received lessons and rehearsals there, as in other communities.

In Bordeaux, there was an establishment of the same type, created in 1603, by François de Sourdis, cardinal and archbishop of this city. This prelate drew up the statutes of this seminary, which were then approved in Rome. In 1669, the king provided the Irish of Bordeaux with a pension, thanks to the intercession of Anne of Austria, his mother, who declared herself protector of their seminary, had him place her arms, as well as those of the King, her son , at the pediment of the chapel, later designated as the church of Sainte-Anne-la-Royale.

The seminary of Irish secular priests in Toulouse was established at the beginning of the reign of James of England. He subsisted on alms until 1660; the court of

France having come this year to Toulouse, on the occasion of the marriage of Louis XIV with the Infanta of Spain, the Irish turned to the queen mother, Anne of Austria, to obtain help and assistance. The queen declared herself their protector, and her son confirmed their institution, granting them a perpetual annuity of sixty pounds Sterling per year, from his private coffers, as well as several considerable privileges.

Germany also extended generous hospitality to the persecuted Irish. Emperor Ferdinand II took it upon himself to protect them; and, at the solicitation of Malachi Fallon, he established, in 1631, a seminary at Prague, for the closely observant Irish Franciscans. Their first superior was Patrice Fleming, a monk of the same order and professor of theology in Louvain. On July 2 of the same year, Fleming and five of his companions were solemnly installed in their house, in the presence of the Archbishop of Prague and other eminent personages of the country.

The Seminary of Prague was not very important in principle, but it grew little by little thanks to alms from Catholics: the Irish managed to accommodate seventy boarders there and build a beautiful church. Emperor Ferdinand III laid the first stone of this building on August 15, 1652, and bequeathed to the monks three thousand florins, to cover both the expenses of its construction and the other necessities of the seminary. Walter Butler , Irish, general of the imperial army, bequeathed thirty thousand florins to the Irish Franciscans of Prague. In 1700, Wenceslas, Count of Sternberg, not content with building them a magnificent library, gave them several thousand

more volumes; which he had inherited from his brother André, Count of Sternberg. In 1738, Andrew, Earl of Hamilton, bequeathed to the Irish Franciscans, his compatriots, a sum of nine thousand florins, which was devoted to the enlargement and improvement of the buildings.

The Prague seminary produced many men distinguished by their science.

It was only natural that Rome, the center of Catholicity, welcomed with charity and concern the Irish driven from their homeland, who were being devastated by the enemies of the true religion.

We first find in Rome the college of Saint-Isidore, for the Franciscans; it was founded by Luc Wadding , religious scholar of this order, for the instruction of priests intended for the missions of England, Ireland and Scotland. On June 21, 1625, Antoine Hicky opened the theology course, and Patrice Fleming that of philosophy; Their students were Irish from Spain, the Netherlands and Germany, whose number successively increased to thirty.

The college of Saint-Isidore was one of the best organized, and the discipline left nothing to be desired: it also acquired in a short time a great reputation for virtue and science, which spread throughout all the countries of Europe. , Wadding constantly worked for the prosperity of his work: he cleaned up the premises, acquiring some gardens, raising new buildings and appropriating those that already existed; he built a magnificent library, in which he brought together, for the instruction of students, more than five thousand printed works and eight hundred manuscripts, all chosen with the tact of a truly learned

man. The founder died in 1657, with the consolation of having raised one as useful as lasting to the glory of God and the prosperity of his country.

Capranica college, located twenty-eight miles from Rome, on the road to Viterbo, was a dependency of that of Saint-Isidore. It also owed its foundation to Wadding, who installed twelve Franciscan novices there, on May 14, 1656, six days after the sovereign Pontiff had delivered the necessary bull for this purpose. In Capranica as in Rome, the zealous founder devoted constant care to everything that concerned the well-being of the establishment and the education of the students.

Wadding did not forget the secular priests. At his request, Cardinal Ludovisi founded for him in Roue, in 1628, a college located opposite that of Saint-Isidore. The number of students, initially fixed at six, was then increased to twelve; they followed the courses, and were under the supervision of the regular clergy. Cardinal Ludovisi watched over this establishment in a very particular way, which, from his name, was called Ludovisi ; he approved the statutes; he gave him one hundred and fifty Roman crowns for his furnishings, as well as an income of six hundred florins per year, and bequeathed him a vineyard located fifteen miles from Rome, plus an annual income of a thousand crowns.

After the destruction of the Armada, Baron Georges Sylveria , Portuguese by birth, but Irish by origin through his mother, who was a Mac-Donald , founded in Alcala de Henarès a college for the priesthood. seculariss of Ireland. This house contained thirty students, four chaplains and eight assistants. Baron Sylveria M

endowed her with an annual income of fifty thousand francs and contributed twenty-five thousand francs to the construction costs of the chapel, which was dedicated to Saint George, martyr.

In Seville, the Irish Jesuits had two colleges dedicated, one to the Blessed Virgin and the other to Saint Gregory Pope, who sent Saint Augustine to convert England.

Secular priests from Ireland had a college in Madrid and another in Salamanca. The latter, dedicated to Saint Patrick, had been created by the States of Castile and Leon, at the prayer of Thomas White, a Jesuit of Clounelle , in County Tipperary. Philip III took this house under his protection and generously endowed it: this is what the following inscriptions, collected in the establishment, prove.

«This school was trusted by the kingdoms of Castile and Leon for the sustenance of the Christian religion of Ireland the year Philip III , king catholic , made of the Moors enemies of the holy faith .

This college was erected by the kingdoms of Castile and Leon, for supporting the christian religion of Ireland in the years that Philip III, the catholick king, expelled the Moriscoes, ennemis of the holy faith. 1610.

This This chapel dedicated to the glorious Saint Patrick , apostle of Ireland , patron of the kingdom of Murcia, and this school Irish . NMS Father Paul the Fifth made his altar privileged of anima, and granted To his image many thanks and indulgences .

"This cappet is dedicated to the glorious Saint Patrick, apostle of Ireland, patron of the kingdom of

Murcia, and of this Irish college. Our most holy Father Paul the fifth privileged this altar for souls, and granted to them image many graces and indulgences. »

In Lisbon, the Irish had a college for the secular clergy, founded by Ximenes , who received his burial there; Leigh, an Irish merchant, was its main founder. This college was later ceded to the Society of Jesus.

We find in the same city a college which was created for Irish Dominicans by Philip IV in the 17th century, and owed its existence largely to the influence of Daniel O'Daly, in religion Dominic a Fosario , Irish of the order of Saint-Dominique.

In going through this considerable, although incomplete, list of colleges and seminaries founded by the Irish or in their favor, one does not know what to admire more, or the heroic courage and self-sacrifice of these Catholics driven from their homeland. by Protestant intolerance, or the no less sublime charity of these other Catholics who extend their arms to them on all sides. It would be wrong to say that these illustrious martyrs fled the shores of Ireland: no, they came to the continent to draw the treasures of true science, to strengthen their courage, and then they returned to offer their compatriots their work, their sacrifices, their lives. Brutal Protestantism was incapable of understanding this devotion. While the English Messalina was replenishing Leicester, her favorite, with goods stolen from the Church, the missionaries were declared criminals of *lèse-majesté*, quartered, and their members boiled in the vats of Newgate!

Let us turn our eyes from this sad picture, and pay a just tribute to those who protected the fugitive Irish. Everyone contributed to this work of Christian charity: the simple faithful, the nobles, the kings, the bishops, the popes. No sacrifice was spared: one paid with his own person, while the other used his influence, his authority or his fortune; and, thanks to these outbursts of Catholic devotion, the Irish found on the continent the asylums that Protestant selfishness had taken from them in their homeland.

Let us therefore strengthen ourselves more and more in our faith, thinking of these teachings of the past and of this maxim of the Gospel: *À fructibus eorum cognoscetis eos*, — “you will know them by their fruits. »

Popular schools.

Instruction, given by the secular and regular clergy, by men and women religious, so strongly attacked today, constitutes one of the great and ancient glories of Catholicism. Without going back to the first centuries of the Church, when the priest and the monk, after having cleared the land, civilized the citizen, we find from the 13th century widespread education, thanks to cathedral, chapitral and monastic schools, thanks to these famous universities whose charters were all sealed with the seal of the Roman Pontiff.

It was a free general education, but a free one that the budget did not pay for; an instruction intended for the poor as well as the rich, but especially for the poor: Because the famous teachers who taught almost all came

from the ranks of the people. Hadn't Voltaire written to La Chalotais : "I find all your views useful; I thank you for proscribing study among laborers"!

Also Count Albert de Mun was as fair as he was exact when he said:

Popular education has always been the first and constant concern of the Church: in the Middle Ages bishops, priests and monks were everywhere teachers, and councils never ceased to recommend to the clergy the instruction of children as one of their first duties; it is that the tradition thus formed has never been contradicted, and that in all the centuries of our history we find the same language in the mouths of the bishops of France, saying like the bishop of Autun to his priests.

Every year take some money from the factory's income to help have a good master. If you yourself can contribute to the subsistence of the said schoolmaster, prefer this alms to those which are not so necessary and so pressing. Inspire those who want to make foundations for the benefit of the Church to attribute them to this good work.

These are the efforts of the clergy to keep the people in ignorance!

Under this powerful impulse, schools are multiplying everywhere: small schools in the towns, rural schools in almost all parishes, schools often founded by pious generosity, as in these three villages of Champagne where a priest of the diocese bequeaths thirteen thousand books to buy properties whose income will be used exclusively for the maintenance of the three schoolmasters of these three parishes, who will have to

continually teach the youth, and particularly those of the poor, *with all gentleness, leniency, love and Charity, not only of the said places, but of other neighboring places, if they present any...*

"And do you want to know what results this ardent and continual solicitude led to?

In the diocese of Rouen, in 1710, there were 94 schools run by priests, 274 by vicars and deacons , 450 by clerics and lay individuals; the treatment of the masters is done sometimes by the priest, sometimes by the community of inhabitants, sometimes it is ensured by the founders.

In the department of Haute-Marne, Mr. Fayet's scholarly research found that out of the 550 front pages of the department, 514 revealed through authentic documents the names of eight thousand regents taught in the last two centuries, in schools still existing today. 'today.

In Provence, municipal budgets invariably include an allowance for the schoolmaster, and often for the mistress.

In Franche-Comté, the Doubs department had, before 1789, more than 390 schools. I choose examples from one end of the country to the other.

In Paris, at the beginning of the 17th century, the city, with its 43 parishes, was divided, for education, into 147 districts, each of which generally had a school for boys and one for girls, approximately 294 the only parish of Saint- Sulpice, which was not much larger than today, contained 17 districts, that is to say 34 schools.

This is the great spectacle that ancient France presented, and which made a Venetian ambassador say, in the 16th century, that there was no one in France who could not read and write!

And what existed in France, existed throughout Europe.

In Ghent, for example, the monks and nuns had many schools. We have collected some interesting historical details on this subject in the Provincial Archives, which we are pleased to record here:

Augustinian School. The Augustinian convent was founded in Ghent in 1299. These monks took care of the principle of teaching young people. The magistrate of Ghent allocated them an annual pension of 200 livres gross, in addition to a sum of 13' 13⁸ 4^d for the distribution of prizes to the students. The Jesuits, who also taught ancient languages, received the same treatment, which passed to the Royal College in 1778. English Benedictines. These nuns, of noble origin, came to settle in Ghent under the guidance of their superior, Lucie Knatchbull. By grant of September 22, 1625, they received authorization to build a monastery in rue Neuve-de-Saint-Pierre. The Benedictines ran a boarding school where the English language was taught. — Next to this convent, there was another, founded by a young lady named *Crombien*, where a free school was held for the poor.

Benedictines. The nuns took care of the education of poor children of both sexes.

The convent of the Bernardine nuns, named Oosteeckloo , also had a school for the education of young girls.

Blauwe Schole Or Blue Jongens . In the street called *Barre Straete* there was a school for the poor, placed under the supervision of the so-called Chamber of the Poor. It existed until around 1795. These children received the name *Blauwe Jongens* , because they wore blue cloth clothing.

B lauve Meiskens . In 1623, the aldermen purchased the house dedicated to Saint Clare, in order to establish a school for destitute girls; they formerly numbered 80. Teaching consisted of learning to read, write, embroider, make lace

Hood Schole . In the rue des Épingles there was a congregation of pious girls, where towards the beginning of the 18th century a school was opened for poor girls; There they learned to read, write and make lace. There were also boarders.

Hieronymites . The congregation of the Brothers of Saint-Jérôme was established in Ghent, around 1429, in rue Basse-de-l'Escaut, it was part of the famous institute of the Brothers of the Common Life - Fratres Vitae communis - who had houses in Belgium, Holland, Germany and France. It follows from two documents published by Miroeus that their rule was approved by bull of Pope Eugene IV, dated September 15, 1444, - and confirmed by bull of Pius II, given in Rome, in February 1462. These religious took care first of the transcription of the manuscripts; then they devoted themselves to teaching Greek, Latin and Flemish languages, as well as

literature. Their income and especially the huge number of students allowed them in 1479 to build a chapel, which still exists today in Kulders huys . The Hieronymites produced great masters and illustrious students: Ægidius and G. De Wilde are noted among their most famous teachers of the 15th century. We still cite Christianus Massæus , born at Warneton in 1469 and author of an esteemed grammar and prosody (*Grammaticæ Præcceptiones and Ars versi / ficatoria*), as well as a chronicle of which Vossius speaks with praise. Massæus attracted to his teaching a large number of students: among those who have brought the most honor to the Institute of Ghent is Josse Badius , of Assche , near Brussels, the famous Parisian typographer, the scholar and erudite commentator on several Latin authors.

Liévin van Pottelsberge , from an ancient and noble family, which still has several representatives in Ghent, founded among the Hieronymites, by deed of May 20, 1519, a private school for sixteen poor children.

As there are special works on the history of the Brothers of the Common Life and on their founder de Groot, we believe it is unnecessary to go into further details; it will suffice to point out that they had establishments in Grammont, in Brussels, in Antwerp, in Louvain, in Mechelen, in Liège, etc.

School of the young lady Marie de Bournagie . This school, intended for the education of poor children, was located on the shore of the Lys, in Bois.

Convent of Deynze . There existed formerly in Deynze a congregation which followed the third rule of Saint-François; in 1427, the nuns took that of Saint-

Augustin. Their convent having been burned, they came to Ghent in 1469, and settled near the Bogards . The nuns of Deynze took care of the education of young people and even took in boarders. Their convent was suppressed in 1794, École du convent de Saint-Georges. The convent of the Sisters of Saint-Georges was founded in the 13th century by Emperor Maximilian. These nuns took care of the education of young people and took care of boarders. In 1727, P.-F. Taffin published, with D. Van der Ween , in Ghent, a French and Flemish grammar of the convent of Saint-Georges.

Ursuline School. The Ursulines were admitted to Ghent by grant of November 18, 1665. They took care of the education of youth; it was even by this consideration that Joseph IT not only respected their convent in 1784, but that he granted them the right to occupy the house previously inhabited by the Galileans. This convent was suppressed in 1704.

School of the English Jesuits. On the site of the old episcopal palace was formerly the English Jesuit convent. These Fathers were dedicated to teaching the English language. Their convent was suppressed in 1773.

School of Sainte-Agnès. The nuns of the congregation of Sion, near Audenaerde , established themselves in Ghent in 1434, and took the name of Sisters of Saint Agnes. Jean Carondelet founded a school in their house for the instruction of young ladies.

School of Saint-Joseph. This school, established for the education of girls, still exists today, under the name of *Roode lyvekens schole* , — school of red

corsets, — because the students in fact wear a cloth costume of this color.

School of the Kudlers. In the rue Basse-de-l'Escaut there was formerly the episcopal seminary; around 1622 it was transferred next to the church of Saint-Bavon; the Jesuits had taught theology there since 1704. On July 21, 1623, the aldermen purchased the buildings on rue Basse-de-l'Escaut, in order to establish a house of education for poor orphans. These children, 66 in number, wore a *kudler* or yellow skin breeches. This establishment still exists today.

Temple Court School. This school was located near the Templar convent. We have a lease deed relating to this school: it is dated February 12, 1450.

In the times of struggle and attacks in which we live, we cannot repeat enough that the secular and regular clergy fulfilled in the past, as today, with courage and self-sacrifice, the duty of instructing and above all of raising young people with dignity. . As true missionaries of the only civilization that can make people happy, they formed first and foremost the heart of the child, and made the mind usefully contribute to this work. This is how the Catholic Church has always created, so to speak, all these illustrious men, all these geniuses who have marked past centuries, all these Scholars whom scholars today know how to respect and try to imitate. .

Because the Catholic Church only ever has in view the true well-being of all classes of society, it has always spread the benefits of education to the poor as well as to the rich, without offending the poor, and without requiring from him this host of humiliating formalities

included in more than one regulation these days. These benefits could not benefit the children of the poor, who were forced to work all day from their young years.

Journal . hist., ann . 1835.

This was what prompted our bishops to procure everywhere the institution of Sunday schools, so named because they were only held on Sundays, and to distinguish them from daily schools. The Council of Trent gave the idea,

Sess . XXIV, c. IV., from Reform.

And our bishops carried it out with all the care inspired by their zeal for the salvation of these children. They established that the teachers, and in their absence the priests and vicars, would take a suitable hour, on feast days and Sundays, to run the school for the poor, and teach them the prayers and the catechism, and then to read and to write; that there would be similar schools in all the parishes, that the children would be called there to the sound of the bell, that the girls would be separated from the boys, and taught, if possible, by a mistress; that these schools would be held at the church, if there were no other place; that the priests would engage and urge the poor, in public and in private, to send their children there; that the negligent would be deprived of distributions from the table of the poor, and, if necessary, denounced to the magistrate to be forced to do so; that it would be forbidden in any parish to indulge in dances and other amusements during school time, so as not to alienate the children; that finally the priests themselves and the

teachers would be subject to the correction of the bishop, in case of carelessness or bad will.

*Conc. prov. Camer. I and II. Item Mechl. I and III,
tit. ie Scholis and Scholis dyminicalibus.*

The civil power favored these establishments, by lending force to the provisions of the synods and by contributing to the necessary expenses.

*Place. of SM post conc. Camer. II. Item des RAR
in Synod, Belg., tl, p. 412.*

The priests and deans themselves aroused the charity of their parishioners to help with this work in each parish.

*Synod. Namurc., ann., 1604, tit. He. Mechz.,
ann. 1609. tit. of Scholis.*

They formed brotherhoods of Christian Doctrine, whose members undertook to support these schools through their cooperation; and this beneficence was animated by the faith of indulgences, which the popes spread especially then to reawaken the zeal for instruction.

*Bulla Pii V and Greg. XIII, post council. Camer.,
p. 137.*

The vigilance or inspection of schools, in places where there was a chapter, belonged to the scholastic or scholar canon; but elsewhere and more commonly the rural elders were in charge. It was up to them to examine

the teachers who should be given to the parishes of the canton,

Syn. Mechl ., ann . 1574 , title about Curated , ce. as Antwerp , ann . 1576 , title about Schools priest Ord. of Ferdinand, ap . Manigard , p. 274, n° 7

and to receive their profession of faith, with the oath by which they swore, upon taking office, "to faithfully teach the youth to read things conformable to Catholic doctrine, and not to teach or explain anything which heresy or obscenity, but only that which tends to piety and good morals.

Swear . Iudimagistri post decree . Ghent. Syn. Tornac ., year, 1974, tit, of Custod . Eccles., t. 1, p. 586.

But their main function was to visit them seriously as often as their condition required it, and at least twice a year: once, when they went to visit the church; the other, six months later. However, as these frequent visits could be the responsibility of some deans, they had the option of delegating in their place a priest of the canton or some other capable person.

Syn. Mechl ., an. 1607, tit . of Scholis .

During the visit to the church, the masters gathered with the clergy and notables to be questioned and examined in turn; The visitor also went to school premises,

Syn. Ypr . And Audom ., in instruct . visit .

to judge their condition, the care and accuracy of the masters and mistresses, the books they left in the hands of the children, the knowledge of the schoolchildren in catechism, prayers, letters;

prov. Mechl., and. 1607, tit. the Schodis, c. IV.

Vp. sub. Lythov. it Audom. Master's exam school. Namurc., and. II, cv

he saw if the children were trained in the virtues of their age, in modesty, obedience, piety, innocence of morals; if the separation of the sexes was strictly maintained; if the teachers took the children to catechism and church services; if they led them to confession at fixed times; if they made them sing the litanies of the Blessed Virgin every Saturday, and he reported everything to the bishop.

Syn. Ypr., an. 1630: Ant., year. 1610, tit. of Schodis. Ghent. sub. A. Triest, tit. x.

The institution of Sunday schools gave rise to the founding in several places of schools intended for the instruction of children, especially the poor;

Desmet, Hist. of Belg., II, 135.

but it does not appear that those which have retained the name of Sunday schools were commonly held only on Sunday: from their foundation they were or they subsequently became everyday schools; and Sunday school proper has remained with us under the name of catechism, in the Christian instruction that priests must do on Sundays, outside the time of services.

This means of instructing the faithful and of introducing even children to the knowledge of the principal things of religion had been widely neglected everywhere, and it appears that it was hardly in use in our dioceses before the Council of Trent. .

Vid. Jo. GROPPERI, Inst. cathol., in cpist. dedic., ant. med.

The Jesuit institute, following the examples of Saint Ignatius, contributed to reestablishing it in the Church; and, according to the reform of the council, the bishops had to press and force the priests and schoolmasters to use it in all parishes. This was soon done in several places; our bishops supported the custom as it became more established, and they directed its practice with admirable zeal and attention.

William Lindanus , then bishop of Roermond, had expressed his wise views on this subject, full of pastoral charity, from the first council of Mechelen.

Touched by the ravages of heresy, which was spreading thanks to the ignorance of the people, he proposed for Mede to oblige the priests to instruct their parishioners, mainly in the things necessary for salvation, namely: the catechism and the law of God;

Synod. Belg., I, 59.

but as this required educated priests of good life, this great man asked that we immediately apply ourselves to establishing seminaries in the dioceses, and a provincial college near some university, to receive the best subjects; and that because of pressing needs, we

recall to these houses those of the priests who would be best disposed to apply themselves, for a few months, to what is essential in their state, and above all to teaching the catechism and to take a good life rule; that they were obliged to meet from several villages, twice a week, in ten or twelve groups, to confer together or receive a lesson in the holy ministry, from some capable priest, all without noise, so as not to humiliate them vis-à-vis towards the people.

It was then that a catechism was composed for use in schools, and another to be sung by little children.

Havensius , pp. 109, 231 and 238, Cfr , Paquot ., Mem . I, 12.

There was then in each diocese a common catechism for all parishes. That of Canisius, so simple and so exact, was first adopted by a few bishops and followed almost everywhere.

Paquot , Mem ., III, 137. – Syn. bus code Sub Metsio , tit. XVII, C. II. - Tornac , and. 1570. - Answer , and. 1610. – Cfr. Syn . Fr. Somnii , tit. The Scholis , c. V.

On faisait aussi des extraits ou abrégés du catechisme composed by order of the Council of Trent.

Syn. prov. Mechl ., and. 1570, tit . the Dean

The Council of Malines of the year 1607 obliged all the priests and catechists of the province to use that published by its authority, and for which was substituted,

in 1623, the Catechism of Malines which has since been in use.

Syn., t. I, pp. 380 and 570.

We used in Tournai, from the year 1574, *the Abridgement* of Canisius put in vulgar language, until we had those which the bishops published in 1640 and 1641.

Summa stat., p. 206, c. x; p. 384 and CLXIII.

The dioceses of Cambrai, Namur and Liège also had their Catechism from the beginning of the 17th century.

Among so many regulations that the bishops made on this subject, those of the bishop of Ypres clearly bring out the spirit of zeal and accuracy which animated these prelates; it says among other things:

1. We want the decrees of the last provincial council, those of the diocesan synods and our own ordinances concerning the management of schools and the education of youth to be observed without any excuse.

17. We also enjoin the priests of places which are not the residence of a dean or a scholar, to go to the schools at least once a month, to see how each of the children applies themselves to reading and write, inquire about their piety and modesty; finally they will neglect no means of helping childhood and directing it well.

21. They will also pray to the lords and magistrates, as we ourselves urgently pray and conjure them, to publish the edicts concerning the subject, to have the fines paid and to prohibit games during catechism.

The oldest regulations of Cambrai and Liège are no less perfect. These were published in 1608 by the Jesuits of Liège;

Syn. Camer., a. 1604, tit. XIX and XXI. — *Namurc.*, a. 1639. tit. XXII, c. 1V. — *Mand. ERNEST.*, ap. *MANIG*, p. 232.

and addressed to all the priests of the diocese, by order of Prince Ernest of Bavaria.

The Spanish in America and the English in India.

We have often heard Spain reproached for the cruelties which were committed in its American possessions. Almost always this accusation is formulated in such a way as to place all the odiousness, not only on rapacious and cruel adventurers, but also on the king and the clergy. The conclusion that we drew quite naturally is easy to guess: Spain walked in the clarity of the Catholic faith, therefore it is guilty of the evils that melted away on the new continent. Anti-Catholic writers have a particular predilection for this sort of slander; in this case, they even go so far as to combine it with the depopulation of America after the arrival of the Spaniards. Several writers, including Montesquieu,

Montesquieu, The Spirit of Laws, book. VIII, c. XVIII.

so often led astray by the spirit of the system, have attributed this depopulation to a combination as impolitic as it is atrocious. According to them, the

Spaniards, convinced that they were powerless to maintain themselves in the immense countries discovered by them, and to establish their authority over the powerful peoples who inhabited them, would have resolved to make America a vast solitude.

This absurd idea in itself becomes even more so, if we consider that rapacity was the main motive of the first adventurers in America, that this rapacity could hardly be satisfied except by the exploitation of mines. Now who could have searched the bowels of the earth, if not the natives? So, by destroying these, conquerors of the new world; would have dried up the main source of their wealth.

Whatever the case, the harassment against the Indians began in 1493. From 1496, repression was evident.

In 1499, Bobadilla was appointed *inquisidor commissioner* to examine the embezzlement committed against the Indians, and especially the *repartimientos* where Indians were shared, as beasts of burden, between the Spaniards.

In 1502, a special commission was sent again for the same purpose:

In 1504, Isabelle took particular care of the Indians in her will: she declared them free, and ordered that any damage that had been caused to them be repaired.

In 1510, the Dominicans in Hispaniola refused absolution to Indian holders; they are sent back to the king.

King Ferdinand wins their case against the administration of the colonies.

In 1511, Ferdinand the Catholic gathered a junta of theologians to obtain his opinion on the Indians; it declares the Indians free and capable of enjoying all the natural rights of man.

Planters and mine operators oppose the application of this measure.

In 1515, Las Casas returned to Spain, obtained from the king confirmation of the junta's declarations; but the death of Ferdinand, which occurred shortly after, stopped the effect of this declaration.

Cardinal Ximenès , appointed regent, took over the work; the Franciscans and the Dominicans being regarded as suspected of partiality in favor of the Indians, he sent to the Colonies, as royal commissioners, with the most extensive powers, three Hieronymite monks, equipped with instructions based on the testament of Isabella the Catholic, and under which they were to:

- 1- Declare the Indians free;
- 2- Examine the wrongs they suffered and compensate them;
- 3- Leave them free to live and farm where they wanted, but united in villages;
- 4- Monitor the civil administration in its relations with the Indians;
- 5- Punish with death anyone who dares, under the pretext of cannibalism, to molest peaceful Indians;
- 6- Order the courts to punish any ill treatment towards the Indians, and to give credence to their statements.

Ximenes introduced the Inquisition to the colonies, but “he exempted the Indians from it. After his death, they wanted to subject them to it; but Charles V, by his edict of 1568, definitively exempted them.

These instructions from Ximenes were always observed.

Herrera. Hist. of the West Indies, decade I, Liv. II, III, IV, V, VIII, IX; Ile decade, liv. II, XI, XV. — Irving, History of America. — Gomez, Hispaniae illustration Scriptores.

It is therefore not surprising to see Robertson, a Protestant minister, making a clean sweep of Montesquieu's system: “It is rare,” he said, “that nations take their views so far, and form such thoughtful plans; and we must observe, for the honor of humanity, that no one has ever been found to have conceived such an execrable project. The Spanish monarchs, far from having adopted such a destructive system, only concerned themselves with the care of preserving their new subjects. Queen Isabella had no other aim in promoting Columbus's discoveries than to contribute to the propagation of the Christian faith, and to provide knowledge of the truth that religion offers to peoples plunged in darkness. Having succeeded in her projects, she took care not only to ensure the education of her new subjects, but also to provide them with the gentlest treatment possible. We find proof of this in the will where Isabelle shows the sweetest and most human feelings for the Indians. These laudable sentiments of the Queen were enshrined in Spanish legislation.

Isabella's successors adopted the same ideas, and on several occasions interposed their authority, to protect the Americans from the Oppression of the Spaniards. They published several laws on this subject which do honor to their wisdom and their humanity. The regulations which they drew up after having extended their possessions in the new world, were as gentle as if they had only concerned the islands. They feared so little of not being able to keep their domains that their solicitude for the Indians increased in proportion as their conquests extended. They were so keen to make the Indians happy that they angered Spanish colonists and displeased others for wanting to enforce their laws too rigorously.

But the avarice of individuals was too great to submit to the laws. Eager and enterprising adventurers, far from the seat of government, little accustomed to the constraint of military discipline during

that they served, and even less willing to respect the weak jurisdiction of the civil power in a colony , despised or evaded all regulations which put limits to their exactions and their tyranny. The court of Spain issued an edict

to prevent the oppression of his subjects in America:

the colonists had no regard for it; and, trusting in the impunity which the remoteness of the place assured them, they

continued to view the Indians as slaves and treat them as such. The governors themselves and

other officers employed in the colonies, including many were adventurers as worthy and also birds of prey that those who were subject to them, adopted

the contemptuous ideas we had of the new people
=

ment conquered, and made themselves accomplices of those whom they: should have punished.

"We must not attribute the desolation of the new world to the court of Spain, nor to the system of government which it had adopted, but to the conquerors and

to the first army settlers; they who, by measures as imprudent as they were unjust, prevented the effect of the edicts of their sovereign and dishonored their country.

»

Robertson, Hist. From Amer. , book. VIII.

Other writers, pardoning the kings of Spain for the misfortunes of their subjects in America, attribute the immediate cause to the clergy themselves. In their eyes, it is on the ministers of the religion of peace that the blood spilled in the new world falls: without their fanaticism and their cruelty, the Indians would have had happy days under the domination of their conquerors.

This second accusation is just as unfounded as the first.

Henri Hawks, an English merchant, and therefore very reluctant to flatter Spain and its clergy, speaks in the most favorable manner of the missionaries sent to America: he judged with perfect knowledge of the facts, since he had lived for five years in New Spain.

Hakluyt, the Principal Navigations, book . VII.

Thomas Gage, an apostate Dominican and rector of Deal, who had resided in Mexico for twelve years, also did justice to the Catholic priests of the Spanish colonies. Robertson, whom we have already quoted, expresses himself in the most formal manner in this regard.

"The first missionaries who were sent to America," he writes, "were not literate, in truth, but they had piety. They early took up the defense of the Indians, and protected them against the conquerors, who, representing them as men incapable of fulfilling the duties of civil life and of understanding the doctrines of religion, claimed that they were an inferior race of men, on whom the hand of nature had imprinted the mark of servitude."

Nothing does more honor to the Spanish missionaries than the human and constant zeal with which they protected the weak flock that had been entrusted to their care; and what I have said about it sheds a light on their ministry that nothing can erase. They were ministers of peace, who strove to snatch the rod from the hands of their oppressors. It was to them that the Americans owed the regulations that were made to soften the rigor of their fate. The Indians still regard the

secular and regular clergy established in the Spanish colonies today as their natural protector, and it is to him that they resort whenever they are oppressed.

L. v.

Also the Spanish sovereigns had understood at first glance how the assistance of the Catholic clergy was, not necessary, but indispensable to them. Charles V enjoined bishops and priests to warn and reprimand civil magistrates who attempted to strip any Indian of his rights or privileges; he prescribed to them the means to use to protect the people and property of the natives from oppression, and thus gave them a salutary influence, which the former Spanish colonies still feel today.

Recopil., lib. I, tit. VII; lib. VI. Tit. VI. – Cfr Ph. Van der Haeghen , the Welser of Augsburg , in the Continental Review, t. III.

Very different indeed, English missionaries, who only concern themselves with their families and their trafficking in Bibles or Catholic missionary merchandise, dedicated themselves in America as everywhere else to the care of the faithful.

Like other Ambroses , some confessors even refused absolution to those who had seized the property of the natives, or who, considering them as slaves, made them work in the mines.

G. D'avila , Theat. Eccles., p. 157

The government and the clergy of the Peninsula are therefore wrongly accused of having been the cause of the misfortunes, and ultimately of the loss of the American colonies. However, this accusation, however perfidious and however erroneous it may be, constantly gives rise to comparisons between Spain and England - which in the eyes of the adversaries of the faith means between Catholicism and Protestantism - and It goes without saying that these comparisons are to the detriment of Spain.

England had become—we do not really know how—mistress of India: “conquest without brilliance,” said Mr. Ph. Chasles; “usurpation which resembles swindling; unnoticed triumph of European civilization over Asian decadence; revenge taken by the North on the once-dominant South; first decisive blow in this commercial battle delivered to the world by the English. »

The Eighteenth Century in England, t. I, p. 228.

These are the rights acquired by England! We must still take away the triumph, because how can we not exclaim with Mr. Villemain: “What floods of blood spilled!” How many Mohammedan and Indian princes, whatever, betrayed, robbed, massacred! what black iniquities coldly committed! Then this singular derision of fortune! this example, unique in history, of the justice of conquerors, of armed robbery, carried out by a trading company, which ruins a province, confiscates an empire, in order to supplement the dividend of its shareholders! »

Literacy lessons French. Paris, 1847, t. IV, p. 206.

When the English had established their power in this country, they granted themselves a monopoly on all basic necessities. It was still a source of profit. The productions could no longer be sold except to the Company; the natives themselves could no longer buy anything except from sellers designated for this purpose by it. A system of terror was organized to defend this tyranny against legitimate contraband; formidable examples were made for this purpose. As the Company's agents, gorged with booty, left the scene of their plunder, others rushed from England to replace them. Discouragement infiltrated all ranks of the Hindu population; all emulation ceased, all industry languished. This calculated oppression, combined with the war which continued, in various phases, against the French and the princes of the Dekkan, brought famine, and it was for the monopoly a new and abominable source of profits. A horrible famine followed and ravaged Bengal, that most fertile land.

For many months; every evening brought to the outskirts of the English stores, where all the monopolized provisions were piled up, a crowd of hungry men, women and children, who came to beg for food. The next day the earth was littered with corpses. The living no longer even bothered to bury the dead.

Parker, East India Company .

An investigation took place to try to prevent so many scandals. It only resulted in an official reprimand of the Right Honorable Robert Clive, Baron de Plassey, convicted of having, in the exercise of the powers

entrusted to him in India, acquired illegally, to dishonor and to the detriment of the State, a sum of six million francs.

Report of General Burgoyne

It must be said loudly, for the honor of humanity, that there were, even in England, generous voices which stigmatized this crime which had condemned three million Hindus to die of hunger. Here are the noble words of William Meredith:

History presents us with nothing similar to what we see in India, where the present government, achieving the union of the sovereign and the merchant, has only one principle, mercantile avarice, and that a means, force. The tyranny of the English in Bengal cannot be compared to any other. Until this day, it was on the great, on the superb heads that the rod of tyranny had rested: these alone provoked suspicion or excited the greed of the tyrant. The mass of the people were left in peace: the humble artisan, the poor laborer were placed too low to feel the blows of oppression. But in Bengal, oppression weighs equally on the rich and the poor. Owners of securities or Capital are also stripped. If the craftsman has a trade, it is broken; if he has bread, it is taken away from him; if he is suspected of having a hidden treasure somewhere, he is subjected to torture to make him reveal it. There are not enough words to adequately depict the species of tyranny in Bengal. The investigation we have undertaken has not dispelled all the darkness.

According to Milton's expression, it is a pale light which has only made the darkness visible, and revealed to the frightened eye an abyss of pain.

What would William Meredith say if he were given the opportunity to read today the Official Statement - drawn up in pursuance of an order of the House of Lords, of July 31, 1855 - of the horrible tortures inflicted on the natives of India by employees of the East India Company? — This document has been translated in Historical Truth, year 1858.

Did the English clergy raise their voice against this tyranny? Did the British royalty protect the Indians against the merchants who dominated in its name and on its behalf?

Of the English clergy, no mention; and of the government, alas!... Isabelle passed laws and endeavored to have them observed; Clive's depredations earned him titles, honors, fortune, and, accused before parliament, he was sent back acquitted.

Clive left imitators, the most infamous of whom is Warren Hastings. His portrait has been skilfully drawn by Mr. Chasles: "He did not proceed frankly," says this author, "but by trickery; and this British Mayeux , apparently left to the care of commerce, could be crushed in a few hours. He made up his mind. He was a politician, the man of execution, of results, of success. He was the Louis XI of Asia, killed some, imprisoned others; walked, like Richelieu, on severed heads, among bags of rupees extorted from native races; served mortal hatreds, divided

to rule, spared old prejudices, respected ancient morals, never confused useless crime with useful crime; undermined the fortresses, devastated the rebellious provinces, bribed the powerful men, and ended up weaving and manufacturing around the Hindustanic peninsula a network so solid that it has not broken, at the time of writing, a single link of this net which envelops it.

^{Vol.} 1 , p. 230.

In short, Warren Hastings was a deep villain. We will only report one of his countless crimes: it will be enough to put the man on trial.

Retired to the island of Zennenah (these are the harems of India), the Begoum princesses had immense wealth, which the imagination of the English further enlarged.

Hastings accuses these timid women of having conspired against the English power and fomented the sedition of Benares. Under this pretext, he charges the own brother, the own son of these princesses, the Rajah of Oude , to punish them in his name, to strip them of their treasures. English soldiers are given as auxiliaries to this son sent against his mother. He seizes without obstacle the city and the palace of these princesses; but the prejudices of India, to which the Europeans themselves had gradually become accustomed, stopped the despoilers at the gates of Zennenah , even more inviolable than the seraglios of the Mohammedans. Hastings then had two old ennuques , confidants of the Begoums , seized and put to torture until the terrified princesses had delivered up their treasures. This

expedition brought in fifty million. After having used the son to rob the mother, Hastings cruelly played with this miserable ally, and took away from him what he had assured him by a treaty as payment for his obedience.

However, generous voices were heard, and what was still Catholic in the English nation, that is to say, truly attached to the sentiment of justice, revolted at the sight of a series of infamies that nothing could excused, if not the success.

In the session of Parliament of 1782, the Committee of the House of Commons on Indian Affairs worked with tireless activity, and drew up luminous and extensive reports on the accusations before it. The secret committee, chaired by the Advocate General of Scotland, made one hundred and eleven propositions, some of which very severely censured the conduct of certain persons, and introduced a bill tending to punish and fine three of the most guilty . The chosen committee strongly indicted one, and proposed an address to the king, to request the recall of Sir Impey , whom Hastings had, contrary to an act of parliament, appointed to an office which he was to hold as long as it pleased the governor general.

Aikin , Ann. from the reign of George III, ann , 1782.

Hastings remained calm and impassive: he amassed treasures of indignation and riches; he only wanted these and didn't care about public opinion. He did even more: he faced public opinion; and this man, who had become the richest of the oriental nabobs from a

simple employee, presented himself before his adversaries, succumbing under the weight of his crimes as much as under the burden of his iniquitous fortune. .

Phil. CHASLES, t. 1er , p. 284 and 285.

Burke, Fox and Sheridan took up the cause of the oppressed, without regard for the rights and conquests that this oppression had consecrated for England. The first of these speakers was excited, not only by the feeling of justice and by his political opinions, but also by the picture that one of his relatives had painted for him of the horrible executions of which the peninsula was the scene, and much more. by the meeting of two envoys of the nawab Ragganaut , roaming the streets of London trembling with cold and the object of the mockery of a disdainful populace.

Burke heard Hastings' trial in the House of Commons in February 1786.

Aikin , ann . 1786.

In this act of solemn justice, Sheridan put all his satire at the service of the vindictiveness of the laws, Fox all his eloquence, Burke all his ardor.

"I suppose," said Sheridan, "that a stranger then passed through the province of Oude , unaware of what had happened since the death of Sujah Dowla , this man who with a barbaric heart, still retained the traits of a great character, and who, with all his ferocity in war, had none the less, with a hand friendly to culture, preserved in his country the riches which he owes to the mildness of the climate and the fertility of the soil: this stranger, I said,

ignorant of what had happened in such a short interval, and contemplating around him a terrible desolation, of the plains stripped, plants burnt and reduced to ashes, villages ruined and deserted, temples collapsed and discovered, reservoirs filled and dried up, would naturally have wondered what war had desolated this region once so flourishing and fertile; what civil discord had broken the bonds of the society which occupied these places; what wars of succession, what religious dissensions had sacrilegiously demolished temples and disturbed a fervent but innocent piety in the exercise of its duties; what merciless enemy had delivered these hamlets to a storm of fire and the fury of carnage: what severe punishment of Providence had dried up the sources of life and swept away all traces of vegetation, or rather what: terrible monsters had roamed this country, infecting and poisoning with their breath everything that a voracious appetite could not devour.

But what would have been the answer to these questions?

Would one have said that the devastated countryside and the villages in ashes were the work of civil discord, of quarrels over succession, of wars of religion, of the irruption of a merciless enemy, of a scourge of divine anger? , or finally voracious and destructive monsters?

Wish in Heaven we had such a response as an excuse! But no! all this is the work of friendship, generosity and the protection of the English government: the people of this province had thrown themselves into

our arms with confidence, and here is the enormous fruit of this alliance!

Will we be told that the Beguins are the authors of the paroxysm of hot fever and delirium into which despair had thrown the natives, when, on the banks of the polluted Ganges, we saw them calling for death, turning cruel hands against them? , open their bleeding wounds, tear their entrails, to hasten their end; and, while their blood fell in great boils on a smoking ground, turn their extinguished eyes towards the sky, and ask as they expire that the thirsty earth does not drink their blood, but that it rises to the throne of God alive, to raise eternal vengeance against the enemies of their homeland?

“Would we be led to believe that we were able to breathe this furious enthusiasm into the soul of a people whom we had not tormented and tyrannized to excess?

Hastings' protection resembles that which the vulture gives to the dove, when this voracious bird wards off small birds of prey which might harm it; and this is what, by the most shocking reversal of terms, he dares to describe as clemency and protection! Never has the history of man's crimes offered anything comparable to his own. The profound annals of Tacitus and the no less profound pages of Gibbon, all the monuments of human wickedness, from the transgression of the first man to the crimes of the present race, attest no crime which is not merciful compared to the enormities of Hastings . Whether we consider their motives or the extent of the disasters they have caused! The victims of his oppression were devoid of any strength to resist; but the weakness and impotence, which in other men would have excited

compassion and pity, excited in Hastings only a refinement of unheard-of tortures.

“Shop clerks,” cried Burke, “who unceremoniously put themselves in the place of monarchs; fraudulent bankers who steal tiaras, selling the thrones they traffic in at false value, negotiating with people to keep the discount; recourse to tyranny, of which they have only cruelty, not courage; devastating insects, more fatal than the lion and the tiger! Learn then that it is a small thing to conquer! Everyone can fly; the honor is to preserve, to civilize, to govern, to administer the subject nations! Because India has been depopulated, ravaged, decimated a thousand times, you believe you have the right to depopulate it, to ravage it, to decimate it! You dare to reduce into code and principle the frauds, the tyrannies and the violence of these bandits, of these wretches, who covered it with tears and crimes, to make it the charter of India! But the Tartar conquerors themselves, these inexorable men, venerated justice and knelt before equity!

Ph. Chasles , t. IV, p. 281.

All the efforts of the friends of justice and humanity were in vain: Hastings triumphed. The peers, meeting on April 23, 1795, unanimously declared the accused not guilty on two counts; on the others, the votes varied from three to six for guilty, and the rest for not guilty. Accordingly, the House pronounced the following sentence: “William Hastings, you are absolved of all charges brought against you by the Commons, and of all objects contained therein; you and your deposit are released.

Whatever this verdict, which was strongly suspected of having been obtained at a high price,

It was then a generally accepted opinion: no one was hiding in saying that Hastings had poured out gold and diamonds to buy the protection of the court and the favor of the judges. A host of caricatures were made on this subject, with which booksellers adorned their displays, without any consideration for the authorities. In one of these caricatures, Hastings was seen dragging the king in a small handcart, bearing this inscription: "What gold buys can be sold." » — Another caricature represented the king on his knees, his mouth wide open, and Hastings throwing many diamonds into it one by one.

The East India Company paid Hastings the costs of his trial, which amounted to nearly 70,000 pounds, and also gave him a sum of money.

Aikin , ann , 1795.

We leave it to the reader to compare this conduct of the English civil power and the complete abstention of the Protestant clergy, as far as India is concerned, with the wise and far-sighted administration of the sovereigns of Spain and the zeal of the Catholic clergy in America: he will conclude, like us, that it is infinitely more honorable for Catholic Spain to have lost its colonies, than for Protestant England to have kept its own. We will corroborate this conclusion by a comparison which, we believe, has not yet been made.

There exists in India a *bastard and hated race*, descended from English fathers and Hindu mothers, and which we designate under the name of Eurasians, a word which recalls Europe and Asia. After having, for two generations, treated this unfortunate race with the greatest contempt, after having deprived it even of a name, - because the denomination of *half-caste*, which designates it, cannot be considered definitive, - we have been obliged to reckon with it, and to register it in the splendors of the country under a name which distinguishes it from the two races from which it comes: thus in all public acts, in all government ordinances, you see today "the English, the Hindus, the Mohammedans and the Eurasians. »

These children of chance, rejected by some, repulsed by others, are nevertheless gifted with the greatest physical beauty and the greatest distinction of dress. Son of an Anglo-Saxon father and a Hindu mother, possessing the tall stature of one and the extreme delicacy of form of the other, we see them growing up without a name, without a place, without a future. The caste is transmitted through the father: they therefore have no place in the hierarchy of Brahma, no name, even among the Soudras, the last caste of all.

Most of the time, unrecognized by their father or abandoned by him upon his return to England, what do they have to claim from the English government? So there is no race on earth more unhappy and more abandoned than this one. The traders of Calcutta, frightened by the

rapid increase of these bastards, united a few years ago to transport them en masse to Mauritius.

The project was successful to a certain extent; but the news of mortality among them, a consequence of this change of country, prevented this forced emigration from being carried out. So here they are face to face before the civilization of Europe: mute but indisputable witnesses to its vices and its hypocrisy, by their frightening multitude, by their ignorance and their misery making the philosopher smile and the man of God blush, hosts inconvenient, importunate, and accusatory!

The English missionary looks away, because he has neither zeal nor courage to heal this wound. After the unfortunate expedition of which we have just spoken, the English traders, still dominated by a mixed feeling of terror and shame, united once again, and resolved to receive into their counters all the young Eurasians who would prove themselves capable of accounting and commerce.

A considerable number showed up. A considerable number still remains there; but unfortunately ! the tide is still rising, and, far from diminishing, the mass of Eurasians increases every day. The difficulty of using them also becomes more and more imminent. Gentle and melancholic, weak of complexion, discouraged and sad, the Eurasian accepts without complaint the position that nature has given him.

Without initiative, without desire for advancement, he was found incapable of any effort requiring original thought; and in the counters he can only be employed in copying letters, transmitting messages, and interpreting the phrases of banal compliment which pass between the

English merchant and his banker. But outraged nature sometimes takes revenge like a good mother, and in a striking manner, for all the disdain with which her proud sons treat the humble and the lowly. The women of this despised race are charged by her to claim their rights,

Nothing in Europe can give you an idea of the gifts that nature has lavished on Eurasian women.

But the Company, always on the trail of any spontaneous and natural movement to extinguish it, hastened to declare that any marriage between European and *half-caste* would not be recognized by it, and that Eurasian widows would have no right to the pension granted by her to other widows of officers and civil servants. Since then there have been no more marriages. But the race is increasing in a frightening manner, and threatens to invade in the cities the place that the low castes have occupied until now among the Hindus. O Protestant missionaries! O Protestant Bibles!

What a difference in the Spanish colonies! Apart from the Spaniards themselves, they contained, in addition to the Creoles or descendants of Spaniards and the Blacks, a class of inhabitants called mulattos or mestizos, depending on whether they were descended from a European and a Black, or from 'a European and an Indian. This class therefore occupied a position identical to that of the Eurasians in India. Far from acting in the 16th century as the English acted in the 19th, the Spanish court, which took seriously the principles of equality preached by the Catholic Church, and perhaps putting civilization above its interests, showed a very particular concern for this category of settlers. Instead of seeing

them as a burden, of enslaving them, she multiplied them, convinced that unions between the victors and the vanquished could only bring happy results. She also strongly and repeatedly urged the Spaniards established in America to marry local women.

Herrera, dec. I, lib. V, c. xt. — In., Dec. III, lib. VII, c. II. — Reconpil., lib. VI, tit. I, c. II.

black or Indian racial characteristics , enjoyed the same privileges as Europeans.

Ulloa , t. 1st p. 27

Twenty years ago, India, tired of the abuses and tortures that England had inflicted on it for many years, revolted. The danger was extreme; but the repression was cruel, bloody, horrible. Let us listen to the story of one of the thousand dramas which marked this struggle of an oppressed nationality against its merciless tyrants.

A regiment of sepoys had just been disarmed, after having killed one of the officers. The soldiers searched. A refuge on a neighboring island; but they were cut off in their retreat by a body of Seikhs , who received orders not to fire on the sepoys. They then surrendered at will, in the belief that they would be judged by a war council. They were taken off the island to a nearby port, where they were imprisoned. During the night, forty-five of them died of exhaustion, hunger and heat. The next day, the survivors, numbering more than five hundred, were taken in groups of ten men at a time to a courtyard, where they were shot.

As this wholesale massacre was completed, rage, astonishment, despair and the most stoic firmness were successively manifested in these men, says Mr. Cooper himself, the orderer of this execution. Only two escaped, already dying, who were put to death in the mouth of a cannon.

In order to teach other nations how the governors of India know how to uphold the British flag, Mr. Cooper has published a work in which he speaks of his energy in repression, adding to his account the fullest details. He recounts, for example, how he had taken the precaution of ordering a large quantity of ropes, in order to hang the fugitives, in case there were too many of them, trees being very rare in this country. The conduct of Mr. Cooper could not fail to merit the sympathies of those who particularly represent England in India. So Sir John Laurence hastened to write to him: "My dear Cooper, I congratulate you on your success against the 26th regiment of native infantry; you have deserved well from your country. » Mr. Montgomery, judicial commissioner at the Punjab , in turn wrote to Mr. Cooper: "All honor be given to you for all that you have done; you did your job perfectly well. You won't be short of money. You will be able to make a wide distribution to the Seikhs . I congratulate you very cordially on your success..." Mr. Montgomery ends his letter with this postscript: "The three other regiments that we have here were very upset yesterday, and I believe that they will mutiny in their turn . I would like them to revolt, because they are only an embarrassment to us: if they move, not a man will escape. »

The act of which we have just spoken was appreciated in various ways in England. In the House of Commons, Mr. Gilpin wanted to point out to public indignation Mr. Cooper's story. Lord Stanley, Minister of India, replied that severe measures alone could triumph over the insurrection. Here is how he expressed himself in closing:

"The account given by Mr. Cooper is written with a tone of impropriety and levity which is in the worst taste in speaking of such a terrible affair, and one must deplore the absence of suitable feelings in it. . As to what is real in the facts relating to this event, it is probable that they will now never be known; but the regiment was obviously in insurrection, and it is presumable that it had done something to irritate those who subsequently sacrificed it. I regret that such an indiscriminate massacre took place; I regret that we did not make a choice to serve as an example. I hope that the chamber, after all that has been said, will wisely pass this matter over in silence: it will be the best comment there is to make on such acts. »

Indeed, the chamber passed over this matter in silence. *The Weekly Register*, which reports this fact, thinks that "nations and governments dishonor themselves when they do not punish acts of this nature. »

The *Times* made an exception to the generality of the English press by approving this massacre with these lines: "Certainly it was a matter of great joy to all the English in India, when we learned that the murder and the revolt had been avenged by the entire extermination of the rebels, and it was no small cause for joy to learn that

a band of 800 murderers, thirsty for blood, had obtained the fate they so well deserved. »

This same newspaper, exasperated by the immense losses of England in India (650,000,000 in expenses in addition to ordinary revenues, two armies almost annihilated in fifteen months), exclaims: "Before six months , we will have reduced these miserable sepoys to nothing: With a few regiments of our invincible soldiers, submissive India Will bow its head a second time before the British leopard. Delhi must be razed, and its ruins will remain to attest to the world the greatness of England, and to show how she knows how to avenge an outrage. »

The Historical Truth, t, IV, pp. 54-56.

So, in India: cold religion of lucre, frozen sentiments of Protestantism; in America, ardor of Catholic zeal and charity; there, countless atrocities go unpunished, because Protestantism has neither the right nor the moral force of repression; here, well-being, civilization, humanity, undoubtedly mixed with reprehensible acts, but always condemned by Catholicism and by the majority of conquerors, and often followed by a just punishment: - this is what history notes.

Let those who exalt England and depress Spain think about it: their false and unjust system only tends, whether they know it or whether they ignore it, to attribute, from the point of view of civilization, a undeserved superiority of Protestantism over Catholicism.

Saint Bartholomew's Day

The Treaty of Saint-Germain-en-Laye (1570) restored peace between the Huguenots and the Catholics. But, observes the Genevan Sismondi, the two parties which had fought each other, wanted civil war too fiercely for the cessation of hostilities to be able to bring about a lasting reconciliation. The Huguenots, in fact, had more than once already shed the blood of Catholics; hated by the Parisian people, feared by the court, they added to the height of popular hatred with their arrogance, and alarmed the government with their plots. "Let us imagine," said Mr. Louis Veuillot, "the socialists masters of a part of France, having sacked a few hundred factories there and decimated a few legions of the national guard, coming afterwards, in the middle of a truce , display, in a conservative city, the insolence of their past victories and the pride of their future domination. Such was the situation of the Protestants in Paris, after having won quite notable victories in France, always followed by executions, murders and desecration. »

At the wedding of the King of Navarre (April 18), a threatening rumor arose throughout Paris; four days later, Admiral de Coligny was wounded by an arquebus shot. Finally, on the night of Saturday to Sunday August 24, a mournful bell tolled in Saint-Germain-l'Auxerrois:

It was the signal for the massacre. The carnage spread to the provinces. Twelve cities, Meaux, Charité, Orléans, Saumur, Angers, Lyon, Troyes, Bourges, Romans, Rouen, Bordeaux, Toulouse, imitated the example of the capital.

Saint Pius V had been a prophet!

Those of our readers who reflect on the letter whose text we follow will admire the sagacity of this pope. God removed him from this world, so that the pious pontiff would not have his sight stained by these bloody scenes, which he had predicted, and which, despite his good will, he could not spare France.

After the peace of 1570, he addressed this cry of pain to Cardinal Charles de Bourbon:

"Your prudence will make you understand more easily than we can express in words, the bitterness with which we were filled with the news of this pacification. We cannot, in fact, without shedding tears, think how deplorable it is for us and all good people, how dangerous it is and how many regrets it will be the source. Would to God that the king could have understood what is very true and very manifest, that is to say that he is exposed to greater dangers since the conclusion of this peace, by the secret schemes and the deceitfulness of his enemies, than he was during the war! Therefore we must fear that God has abandoned the king himself and those who counseled him to their reprobate sense, so that, seeing, they do not see , that hearing, they do not understand what 'they should have seen and heard. However, our hearts do not weaken us; but we keep our courage in the service of God, remembering that we hold on earth although unworthy, the place of him who keeps the truth eternally throughout the centuries, and who does not shame those who hope in him. But also, the worse the affairs of this kingdom are in a state than they have ever been seen in, the more we think we must warn you and other princes devoted to the Catholic religion of your duty.

Being assured that you yield no one among them in piety, we thought it appropriate, in such critical circumstances , to exhort you to defend the faith, to resist the heretics and to fight the good fight against them. Now remember that you are one of these venerable brothers who came from the bosom of the Roman Church, and committed by oath to shed your blood for her. This is why you were clothed in purple. External sign of the dedication which must be demonstrated in the defense of orthodoxy. Remain firm in your vocation, seek new courage, protect the Catholic faith against the dangers that may present themselves, whatever they may be, support the cause of God with all the help in your power, and apply yourself to raising it the state of abasement where it finds itself reduced. If you do it, not only will you receive, as the fruit of your work, from the hands of the divine Redeemer, the price of eternal reward, but you will also obtain glory and honor among men. If, on the contrary (which God forbid!) you fail in your duty in such critical circumstances, God will not lack the means to defend his name, especially in consideration of the prayers of a large number of truly Catholics who still remain in the kingdom; but for you, if you do not pay at this moment to God, to religion, to the character with which you are clothed, to this Holy Apostolic See, the tribute that you owe them, you would seek in vain later another time for it. TO DO.

“Given in Rome, September 23, 1570.”

Where did the inspiration for St. Bartholomew's Day come from?

Exalted supporters of the reform resolved this question as follows: Catholics, people of hatred and anger

, disposed to any violence to support Roman superstition, no longer seeing any other means of escaping the invasion of the truth, concerted a general massacre of dissidents in France, in agreement with the Pope, Philip II and Charles IX. This is also the thesis of the 18th century, thus formulated by Voltaire: "Far from burying the memory of Saint-Barthélemy, we must constantly recall it to the memory of men, to complete the destruction of the empire of fanaticism by showing it in all its horror. » Refuted first by de Raumer and more recently by L. Ranke, this thesis is brought back into honour, despite the denials of Protestant science itself, in certain rantings of the day, to which we would happily apply, with Lamartine, the epithet of *epileptics*.

Before answering ourselves, let's correct a few inaccuracies.

A regicide, Marie-Joseph Chénier, in this revolutionary tragedy, or rather in this defamatory and rhyming libel named Charles IX, represents Charles of Lorraine blessing, on the eve of Saint-Barthélemy, the daggers intended for the massacre. The effervescence of minds once made this poetic fiction accepted as true. In this regard we can note; with the author of *the Picturesque History of the Convention* , that "the representation of such scenes did more harm to the old regime than all the speeches of the most famous orators of the Constituent Assembly. » Even today, many people believe this blunder. To refute the assertion, we only have to give the cardinal's alibi: he was in Rome, where he had gone to take part in the operations of the conclave which elected Gregory XIII.

On the simple authority of Brantôme, a writer whose testimony is so rightly suspect, and who even presents this anecdote as hearsay, most historians have recounted that Charles IX, placed at a window of the Louvre, fired with a arquebus on the Huguenots who were trying, by crossing the Seine, to escape to the Faubourg Saint-Germain.

This episode, which became famous, provided Mirabeau with the opportunity for a great oratorical effect, when, in the session of April 13, 1790, he exclaimed: "I see from here this window from which the arquebus flew fatality which gave the signal for the Saint-Barthélemy's Day massacre." Let us note, in passing, that this furious sentence, so admired by M. de Cormenin, is a theft made by this great orator at Volney, a good writer, a bad speaker, and, according to a pamphlet of the time, "one of the most eloquent mute speakers of the National Assembly. We would gladly place the arquebus of Charles IX next to the *crozier* (!!!) of Innocent III, so cleverly invented by the Freemason rector of the Free University of Brussels.

See the speech given at the opening of classes, academic year 1856-1857.

This episode is just a myth. The testimony of this Marquis de Tessé who, according to Voltaire, received the fact from the very gentleman who loaded the king's arquebus, is not very formidable proof.

Abbé Coupé made a good deal of it in an article in his *Literary Evenings*, I am very happy to follow his example. — It is not the little diatribe of Pruses of a man

in his Revolutions of Paris, where it is said that Charles IX left a game of billiards, that he took his rifle to shoot at the Huguenots which will make me change my mind opinion. The famous decree of the commune ruling, on 29 Vendémiaire (October 20, year II 1793), that " an infamous stake will be placed in the very place where Charles IX shot at his people", will not convince me any more; and I will not surrender because I will know that this infamous post, bearing an inscription in gigantic letters,

"It was from this window that the infamous Charles IX, of execrable memory, shot the people with a rifle. » Napoleon, Consul, made this inscription disappear again.

lived for a very long time below the window of the queen's study, today the Antiques gallery. I know too well that, this whole part of the Louvre having only been built towards the end of the reign of Henry IV, it would have been quite difficult for Charles IX to have lurked there to *arquebus* "some in the faubourgs of Saint- Germain who move and run away ", as Brantôme says.

FOURNIER, Spirit in history. Paris, 1857.

Moreover, the most accredited Protestant annalist , d'Aubigné, speaks of it as a popular tale to which he adds no credence. If de Thou remains silent on this subject, do not believe that it is out of attachment to this Sovereign. Oh no: because he calls him a *madman* .

Let us listen again to Mr. Michelet: "A thing as horrible as Saint-Barthélemy's Day is the joy it excited. Medals were minted for it in Rome,

Summary of modern history, 1837.

This accusation, supported by Mr. de Potter using faded arguments, (*The Massacre of Saint-Barthélemy. Paris, 1841.*) Spread by the Bibliothèque des chemins de fer, (*Paris, 1843, Hachette.*) published for the tenth time in 1855 by M. Rayon, (*General History of Modern Times. Paris, 4 vols.*) and including MM. Rodière , (*Cours d'histoire des temps moderne, Paris, 1854.*) Burette (*Hist. de France. Paris, 1854, 2 vols.*) and others have complacently echoed, collapses on first examination.

Father Ph. Bonanni reports, in fact, in his *Numismata pontificum romanôdrum* , which Gregory XIII had struck, in memory of Saint-Barthélemy, a medal bearing the inscription: VOGNOTORVM STRAGES.

The fact is true in itself; it is mentioned elsewhere than in the Numismata , among others in *the History of France* by Velly , Villaret and Garnier, continued by Fantin-Désodoards ; but it was presented in a completely false way, by isolating it from facts which preceded it.

Does Gregory XIII's medal prove that he congratulates the carnage of the Huguenots and the blood shed on August 24, 1572? Not at all.

Brantôme recounts that the Sovereign Pontiff paid tears over the fate of so many unfortunate people. " I'm crying ", he said, "so many innocent people who will not have failed to be confused with the guilty, and possible that to several of these dead God would have given the grace to repent. »

BRANTÔME, t, VIII, p. 189.

What is the Pope rejoicing about?

“Of a sudden, unexpected triumph of the Catholics over the Protestants: a triumph which was presented nowhere, at the first moment, in its true colors and with the character of perfidy and massacre but as the result of a conflagration unexpectedly lit following the Guises attack against Admiral Coligny, or as the repression of an attempt by the Huguenots against the king himself. »

Saint-Barthélemy and the 18th Century, in the correspondent, t. IV, p. 148.

Authentic documents confirm these words of Mr. Count de Falloux.

Charles IX was careful not to admit the true cause of the massacre of the Huguenots: he therefore took the greatest care to give the lie on this subject, and he made, on August 28, a declaration thus worded:

His Majesty, wishing to make known and known to all lords, gentlemen and others, his subjects, the cause and occasion of the death of the admiral, and other his adherents and accomplices, which recently occurred in this city of Paris, on the 24th day of the present month of August , especially since the said fact could have been disguised by his express command and 20n for no reason of religion contravene his edicts of pacification, which he has always heard, as still hears, | wants and intends to observe and maintain, thus to obviate and prevent the execution of an unfortunate and detestable conspiracy made by the said admiral, chief and

and author of it, and the said adherents and accomplices; in the person of the said lord Roy, and against his State , the Royne his mother, his brothers the king of Navarre: princes and other lords remaining near them. By what Said Majesty makes known by this present declaration and order to all gentlemen and others of the so-called reformed religion , that it wants and intends that in all security and freedom they can live and remain with their wives, children and families, in their homes UNDER the protection of the said Lord Roy, everything as they have usually done, and could do according to the benefit of the said edicts of pacification. Commanding and ordering very expressly to all governors and lieutenants generals in each of its countries and provinces, and others, the Justiciars and officers who it will be up to , not to attempt, to allow not to be attacked in undertaking in any kind or manner whatsoever, to the persons and property of the said: of religion, their said wives, children and families. Under penalty of life, against the delinquents and culprits, A scandal of suspicion and distrust which may arise in the future because of the sermons and assemblies which may take place, both in the houses of the said gentlemen and elsewhere, according to and as it is permitted by the above-mentioned pacification edicts . »

AUDIN, Saint-Barthélemy Liège, 1851, p. 250.

The king therefore declared, in the most formal and solemn manner, that Saint-Barthélemy had not punished the Huguenots - *not for any reason of religion - but of conspirators, criminals of lèse-majesté - for to obviate and prevent the execution of an unfortunate and detestable conspiracy made by the said admiral.*

And parliament sanctioned the royal words, in. Condemning the memory of Coligny by a judgment from which we extract the following passages:

Seen by the chamber ordered by the King at the time of the vacations, the information made at the request of the King's Prosecutor Following the arrest given by the said lord Roy sitting in his last parliament, on the 29th day of August against The late Gaspard de Coligny, living admiral in his aqueres of France, for the reason of the Conspiracy made by him against the King, tranquility declared rest of and his declared subjects: ... said a It was said that the said fire of Coligny was a criminal of leze Maïesté , disruptor and violator enemy of rest and tranquility Principal, and public safety chief author and conductor of the so-called memory conspiracy, made against the King and his State , has damned and damned his suppressed and suppresses his name in perpetuity.

Audin, op. c., p. 251

This is the decree that the parliament passed on Saint-Barthélemy's Day, and it was through him that Gregory XIII learned of the event. The sentence rendered

against the memory of Coligny was in fact sent to all the French ambassadors in foreign courts. "It was done", observes Father Daniel very well to exonerate the king in all these courts, where the day of Saint-Barthélemy could only produce very bad effects. »

P. Daniel, t. X, p. 501. Matthew, book. VI.

Is it surprising after this that the Sovereign Pontiff, while deplored the death of the innocent, rejoiced in a victory that a due process represented to him as won over infamous conspirators, over rebels who wanted to exterminate the family royal and overthrow the government? Is it surprising that he had a medal struck to celebrate the memory of an event whose motive and extent had been skillfully hidden from him?

This medal, in the presence of Saint-Barthélemy as we know it, would be overwhelming proof for Gregory: XIII; but, in view of the decision of parliament, which constitutes the official communication made to the Pope, it is necessary to be in the most egregious bad faith to accuse this sovereign Pontiff of having rejoiced in the massacre of August 24. This is how, this time again, a fact posited by the papacy is distorted by isolating it from the important circumstances which led to it, in order to draw, with as much injustice as malice, conclusions against the Catholic Church.

Speaking of Saint-Barthélemy's Day, we like to point out the bloodthirsty rage of the instigators of this crime fate of the victims of that fatal day, and we urge him to exclaim with de Thou:

*Excidat illa dies ævo , nec postera credant
Sœcula.*

This compassion comes from a good nature; but the truth forces us to ask if, four days later, the resident used the same language, in full parliament, before Charles IX. We know this sad palinody. Reality (too obvious, alas!) commands us to mourn these thousands of Catholics massacred by the Huguenots, and whose lamentable misfortune no one thinks of pitying. Archaeologists of all opinions will forever regret these cathedrals and monasteries of France which the hammer of the Vandals of the 16th century degraded or destroyed, they will deplore this great artistic wealth which was dissipated by ignorant fanaticism.

Without stopping at the pleasant assertions of the second song of *the Henriad* :

Everything imitated Paris; death, without resistance,

Covered the face of France in an instant.

When a king wants crime, he is obeyed too much!

By a hundred thousand assassins was served

And the bloody waters of French rivers

Carried only the dead to the terrified seas...

nor to this phrase : *O noctem illam memorable ! and fast exempt alicujus note abjection we will sign ! ...*, extracted from Muret's twenty-second speech, a speech so badly interpreted, because, according to Alzog, it was

so little read; we will say a word concerning the number of those who perished in these various massacres.

Some Protestants put the figure at 100,000 dead. Mr. Moke, according to the *most credible Historians* (?), speaks of 30,000 victims; M. Théodore Juste given by the *Martyrologie des protestants*, published in 1582. Going into some details, this book only finds 15,168 dead; finally, when he comes to designate them by name, he only counts 786. This detail is given to us by William Cobbett. He adds: "Doctor Lingard says with his usual sincerity: If we double this number, we will not stray far from the truth. » Or around 2,000. And since we lack an exact statistic, let's double this last figure with Mr. Moehler . That's four thousand too many, no doubt. We had the right to fight Protestants with laws and weapons, we did not have the right to assassinate them. Religion, which blushes neither at war nor at justice, disavows and condemns the assassination.

6th conference of RP LACORDAIRE: On the coercive power of the Church

These preliminaries established; we say:

The responsibility for this cruel event falls entirely on Catherine de Medici. The inspiration for Saint-Barthélemy came from a very political thought, we say with MM. by Falloux and Audley. What was the situation even like? The queen mother was much more concerned about the danger to her power than about the perils that threatened the Church, and in this concern everything gave her umbrage. She certainly weighed more than once the advantages that her narrow and selfish jealousy would

derive from a Catholic Saint-Barthélemy or a Protestant Saint-Barthélemy. The imprudence of the Huguenots at the marriage of Henri de Béarn abruptly determined this tacit and long deliberation. The attempt against Coligny warned Catherine that the Guises, carried by the waves of public opinion, could, when they wanted, avenge their insults with their own hands. Finally, the admiral, wanting to involve Charles IX in the Dutch quarrel, and openly aiming to supplant the queen, accelerated the catastrophe. A few days later, did not Charles declare to the assembled parliaments that, to thwart the plot hatched against his life, he had been obliged to go to cruel extremes, essential in such circumstances?

However, let it not be believed that we were offering Catherine de Medici as a holocaust to exonerate a pope from the Church; no: to affirm that she would have indifferently turned the point of the sword against the Catholics or against the Huguenots, depending on the crisis of the moment, is this to slander this princess? The best proof that she could do it is that she did it. What do we see on the back of the bloody leaflet of August 24? Is this not the murder of a prince of the Church and that of the hero of the Catholics?

What political results brought about this crime, both prepared and unforeseen? asks César Cantù. Instead of improving the affairs of the throne, he says, Saint Bartholomew's Day made them worse, since all the Northern Courts armed themselves at once and at the same time the League was born. The crime fell, as most often happens, on the heads of those who had committed it. Catherine's system, which had used so much the torch

and the dagger, stumbled from weakness to violence, only to perish from a stab wound with Henry III.

Let us make a supposition: instead of this intriguing and immoral court, let us imagine one where the Gospel reigns; instead of Catherine and Charles IX, let's put Blanche of Castile and Saint Louis on the throne: let someone tell us if Saint-Barthélemy was then possible!

The Jews

The Romanian Israelites very recently sent a memorandum to the Bucharest parliament requesting their emancipation. This approach, combined with the requests made for the same purpose by the cabinets of Berlin, Paris and Rome, concerns the government and keeps the country's attention on alert: we know in fact that in Romania the Jewish population is increasing to a considerable figure, and that there, as in all countries and in all times, the Jew draws his main resources from usury, which he practices on a large scale.

Indeed, usury is, we do not say tradition, but precept in the Jewish nation. "You will be able," say the rabbis, "to give usury to foreigners, for it is written: A foreigner of this type is one who indulges in idolatry... His life, according to all religions, is abandoned to the death. Yes, the philosophers or wise men of the world teach that one can shed one's blood, and they have said: Destroy him who has no religion. The law of Moses provided the same with regard to idolaters: You shall not lose your life. The life of an idolater being abandoned, his goods are all the more abandoned.

EISENMENGER, t. He p. 201.

And even more so has God ordered the Jews to appropriate the goods of Christians, as often as they can, whether by fraud, by violence, by usury or by theft.

Talmud, ord. I, leaflet. I, distinct. 4; in Library.
Sancta, p. 124.

Without going back to Philippe Auguste, who, in 1182, ex. pulsated the Jews of France for their scandalous crimes, we will recall that Jewish usury did not disappear with the Middle Ages, and that it remained alive, in Alsace for example, until very recent times. The author of the *Essay on the Regeneration of the Jews*, who became their defender towards the end of the last century, is rightly indignant at the conduct of the Alsatian Israelites, and exclaims:

Unfortunate inhabitants of Sundgan ! answer, if you have the strength: is this frightening picture not that of the state to which several Jews have reduced you? Your once fertile country, which enriched your fathers, barely produces coarse bread for a crowd of their nephews, and creditors as pitiless as rascals still dispute with you the price of your *juices*. With what would you cultivate them from now on, these fields of which you only have precarious enjoyment? Your livestock, your agricultural instruments have been sold to satisfy vipers, to pay only part of the usurious rents accumulated on your heads. No longer able to solicit the fertility of the earth, you are reduced to cursing your wives and children. We left you with nothing but arms withered by pain and hunger; and, if

you still have your tears, it is because the usurer Jew has disdained to tear them from you.

We see, continues Bail after reporting this passage, by a table placed before the eyes of the Minister of the Interior and cited in the speech: April 3, 1802 (15 Germinal Year X), that at that time the situation of farmers Alsatians, relative to the Jews, was not changed.

In 1808, the evil was further aggravated, and the government was forced to take coercive measures. The decree of March 17 places the Jews of Alsace under an exceptional regime for ten years, and cancels usurious debts. It is said, in the contribution which precedes this decree, that the Jews had in their portfolio more than nine million payable securities. The exceptional regime was avoided: Christians were used who lent their names, and who appeared as real creditors. Thus the Jews were subjected to a mere formality, and the people were not relieved.

Finally, the year 1818 saw the recurrence of eternal complaints against the Jews of Alsace, overwhelming complaints, because it is not an isolated recrimination, an individual opinion, a risky accusation, in which hatred may have taken hold: it is the most important authority in administrative matters: these are notable citizens, disinterested owners, independent by their position, the general councils of Haut and Bas-Rhin, who express their fears and their wishes On the immense multitude of extorted notes .

Here are the titles of some works that can be consulted on this subject: Essay on the physical and moral regeneration of the Jews. Metz, 1789.

— *Observations of an Alsatian on the present affair of the Jews of Alsace. Frankfurt, 1719.* — *Some ideas on the usury of the Jews of Alsace. Paris, 1818.* — *Wishes of the general councils of Haut and Bas-Rhin, 1818.* — *Report from the Minister of the Interior, 1808.* — *Speech by Portalis, 1802.*

The Romanians do not have to go back far in history if they want to complete the file on Jewish usury. But this is only one link in the network; and if the deicidal people are bound by precept to seize the property of Christians, they will consider themselves no less obliged to take their lives, when the opportunity presents itself. This is a very serious accusation, and yet it is as well founded as it is serious; a terrible fact came to prove this to us about forty years ago: the assassination of Father Thomas, a Capuchin, by the main Jews of Damascus, by those who were considered the best men, and who, for many years, showed this religious all kinds of politeness and thoughtfulness. On February 5, 1840, he was called to a Jewish house, under the pretext of vaccinating a child, an operation in which he was very skilled. The Father, finding the child very ill, wanted to leave: he was invited to enter the neighboring house, which was that of Daoud Harrari , the most pious of the Jews of Damascus, and whom even the Christians regarded as an honest man. . Father Thomas, who counted him among his friends, entered without any mistrust, and was received with ordinary friendship. It was the evening. Soon there were two of Daoud's brothers, one of their uncles, and

two other of the city's most notable Jews. All of a sudden they pounced on Father Thomas, put a gag in his mouth, tied his hands and feet, and transported him to an apartment far from the street, waiting until night had fallen and all preparations were made. A rabbi having arrived, an Israelite barber named Suleiman was called: Come, he was told, and slit this man's throat. He claims that he will not have the courage to commit this murder, and refuses to do so. Then Father Thomas is laid out: the most pious and honest of the Jews of Damascus, Daoud Harrari , saws his throat with a knife, but his hand trembles, and he is replaced by his brother Aaron.

The blood of the victim, whose beard Suleiman held, is received in a vase, put in a bottle and sent to the chief rabbi. To remove the traces of the murder, the Father's clothes were burned, his flesh was chopped into a thousand pieces, his bones were broken under a pestle, and everything was thrown into a sewer that ran under the house.

However, Father Thomas' servant, not seeing him return, inquired what had become of him. He was told that he had gone to the Jewish quarter. He went there himself to ask for news at a well-known house. There, seven of the noblest Jews; and among them three rabbis suffered exactly the same fate as his master.

The sudden disappearance of Father Thomas and his servant soon aroused general attention. The public voice of the natives, Christians and Mohammedans, immediately accused the Jews, accusing them of making human sacrifices. We cited such and such a person who, before the arrival of Egyptian troops in Syria, had

disappeared from their neighborhood; this and that other who had almost become victims of the fanaticism of this sect. Several of these attacks, although known and proven, remained without prosecution by the courts, because of the preponderance that certain Jews had in the government. However, the country's justice system, informed by the French consul in Damascus, first questioned the barber Soliman, who, after some denials, revealed the circumstances and accomplices of the assassination. They, questioned in turn following the country's ordinary and legal procedures, made the same confessions. We found in the sewer indicated by the culprits the remains of Father Thomas, among others a part of his skull with a piece of his skullcap. All the trial documents are sent to the French court.

At this news, the Jews of Europe uttered loud cries, not against the guilty, but against the victim, but against the French consul, but against justice. This venerable old man, loved and esteemed by Christians and Muslims, they strive to make him seem like a bad man, as if to kill him twice. The French consul, who courageously did his duty, despite their offers, their promises and their threats, they demand the dishonor and dismissal of his government. The justice of Damascus, which, following the ordinary and legal forms of the country, questions the assassins, treats it as injustice. At the same time, they offer enormous sums to employees of the French consulate to remove documents from the procedure. They sent negotiators to the scene, who ended up obtaining letters from the Viceroy of Egypt in

which he granted pardon to the guilty and forbade the continuation of the trial.

See the details of this affair in the Revue historique de Liège, t. VII, pp. 73 and 74, 443-449, and 586-605; and in the Friend of Religion, t. CV, including the months of April, May and June 1840, and t. CVI, including the following three months; notably a letter from Damascus, March 5, 1840, by Father François de Sardinia, Capuchin (Friend of Religion, t. CV, p. 328), and another written from the same city, April 21, by M. Tustet, Lazarist (Ibid. p. 385.) We can still see the same pieces and some others in the newspaper l'Univers of the same months.

This measure, however blatant it was; These crimes, however abominable they may be, would not have much significance if we were only to see the personal acts of their perpetrators: we find these deplorable stains in the history of all peoples. But the question presents itself here from a completely different point of view, with regard to Jews and Christians: The deicidal Jew hates the disciple of Jesus Christ with all the strength of his soul; he has only one desire, that of robbing and killing the Christian. And this desire is an integral part of his faith, of the precepts of his law.

If we therefore want to understand exactly the true situation of the Jewish nation in modern society as in the era which preceded us, we will do well to follow the advice of Pascal when he says: "Those who only see the effects and who do not see the causes, are towards those who

discover the causes as those who have only eyes towards those who have intelligence. »

Certainly, we are very far from claiming that we have wit; but we have experience and good faith, which advantageously replace it in history.

Let us therefore find out what are the principles of Jewish law with regard to Christians. Jews are divided into two main sects: the Karaites and the Talmudists or Rabbinics. The former stick exclusively to the letter of the Bible; they spread to the East, from where they are sect follows, as indicated by the name of its supporters, the Maxims of the Talmud and the reveries of the rabbis: Western Jews are Talmudists.

The excellence of Talmudic doctrines is highly advocated by the Jews: there are even some who place this oral law above the written law, or Holy Scripture. Maimonides, famous Jewish rabbi, who died in 1205, vigorously defended the authority of the Talmud, of which he gave an abridgement under the title of *Iad Chazakah*, or the *Strong Hand*. The words of this learned scribe were oracles, and nothing was comparable to him, if we believe the proverb: "From Moses (who received the law on Sinai) to Moses (Maimonides), there is no of a man like Moses.

»

Not all scribes were so high in Jewish opinion, and yet here are precepts which applied to all in general:

"My son, pay more attention to the words of the scribes than to those of the law. »

"You shall not depart from their (rabbis) words, even if they tell you that your right hand is your left hand,

or your left that it is your right. So you will do it much less when they call your right, right, and your left, left. »

Buxtorf , Synagoga judaica , ed . Basil., 1641, p. 65.

Among the Jews, the dogmatic value of the Talmud and the writings of the rabbis is therefore at least equal to that of Holy Scripture.

The Jewish doctors call *goyim* all the nations of the earth which are not Jewish, and consequently the Christians: it is the *barbarus* of the Romans.

“No one is obliged to drag goyim from a well or other place where their lives are in danger, even if a reward is offered. »

R. Jacob, in Edzardus , p. 271.

The Goyim and a shepherd of a small flock must not be removed from the precipice. »

“The Goyim,” says Solomon Jarchi , one of the most famous Talmudist doctors, “and the shepherds of the flock, as also the thieves, who are like goyims , must not be removed from the aforementioned, when they have fallen into it; but they are abandoned there, so that they die there . »

Gnabodasara . – Eisenmenger, t. II, p.190.

All gentiles (goyims) are impure children and deserve to be destroyed.

Rabbi Bachai , How. Of the five books. of Moses, fol. 136, col. 4, in the Parasha Mezora .

Elsewhere the Goyims become idolaters, for whom Maimonides forbids the Jews to have pity.

Iad Chazakah , tit. Hilchoth Achum , 1st part., chap. X, n1, fol. 4, col. T.

And about which the Talmudic treatise Sopherim says in two words: Kill the most righteous among them.

Eisenmenger, t. II, p. 215. – Basnagem t. VII, p. 19, col. 2.

The words of the Decalogue: "You shall not kill," says Levi-ben- Ghershon , mean: You shall not kill among the Israelites, for it is lawful for you to kill animals.

How. On the Pentat ., fol. 77, col. 4, in the Vaischma Jetthro .

What are these animals?

The devil, *Emek teaches us Hammalich* , and the nations of the world are numbered among the brutes;

Eisenmenger, t. 1st, p. 594.

And, to leave no doubt, the Bava Mezia adds that the Jews alone will be called men, but that the other peoples will not be called men, but brutes.

Jalkut Tubeni , fol. 114, col. 2. Eisenm ., t. 1st p. 595.

The murder of brutes, at the forefront of which the Talmud naturally places Christians,

Gnabodasara , fol. 20, col. 1, book. Beer Haggola , fol. 44, col.2.

is an obligation of conscience for the Jews: for, "when we deliver an infidel," we read in the *Thocephot*, "it turns out that we keep a man in idolatry. »

Volume II, p. 225

And Eisenmenger reports the confessions of several Jewish converts, who declared that, to prevent the spread of those whom the Jews call idolaters, the Synagogue massacres stolen or purchased children.

Rituals and Customs of Jews refuted, in dissertation Apollo martyrdom of blessed Simon of Trent, in the year CCCLXX V dagli Jews killed Trento, 1747, p. 19. — Talm., L tract. VIII, in Bibliotheca sancta. Paris, 1610, p. 124. This last work is by Sixtus of Siena, a converted Jew, who entered the order of Saint Dominic. He was well versed in Hebrew antiquities.)

Among the *Goyims*, Christians are more specially designated under the name of *minins*, heretics,

Edzardus, p. 255 and 260. — Eisenmenger, t. 1st^p . 691.

among whom Maimonides places those who claim that God has taken a body, and who worship, in addition to the Lord, a mediator between him and us, that is to say Jesus Christ.

Edzardus, p. 253.

“You are commanded,” says this same rabbi, “to kill heretics (*minins*), that is to say those of the Israelites who give themselves over to idolatry, or anyone who sins to irritate the indignation (of the Lord), and the Epicureans, that is to say those of the Israelites who do not believe in the law and the prophets. If anyone has the power to kill them publicly with the sword, let him kill them in this way; if he cannot do so, let him try to circumvent them by fraud, until he has killed them. But how ? I answer: If he sees one of them fallen into a well, in which a ladder had previously been placed, let him pull it and say: I am obliged to bring down my son (who is in danger) from the roof ; When I have saved him, I will give you the ladder. And so on. As for the Gentiles with whom we are not at war, those of the Israelites who feed the little flock (who lead their flock into another's field), and others of the same kind, we do not cause death to them . However, we are forbidden to save them when they are on the verge of perishing: for example, if we see their yearling fallen into the sea, we will not try to pull him out.

Note by GE Edzardus on the Talmudic treatise Gnabodazara . Hamburg, 1710, p. 270.

R. Jacob lays down this very clear precept:

“As for heretics and traitors, apostates and Epicureans, they must be thrown with his hand into the pits, or into the place where their lives are in danger. »

And the marginal notes of the Talmud read:

“We can say that the precept of the Gemarists, to throw heretics and apostates into a well,

Id., p. 271.

must be understood as the time when we are the strongest, and that of not pulling them from it concerns the time when others dominate. »

Talmud, ord. IV, leaflet. VIII, in Library. Sancta, p. 124.

The Jews also curse Christians under the name of Cutheans.

“It is forbidden,” says Maimonides, “to save the Cuthians when they are about to die. So, when we see one about to drown in the sea, we are careful not to remove it. »

Iad Chazakah , chap. IV, n11, fol. 49, col. 2.

And elsewhere:

“An Israelite who kills a foreigner living among us cannot in any way be condemned to death. It is needless to say that he should not be put to death because of a Cuthean. »

Iad Chazakah , EISENMENGER, t. II, p. 214.

The Israelites are firmly convinced that he who sheds the blood of the ungodly is doing an action as good as if he were offering a sacrifice to God.

*Jalkut Schimonis , fol. 245, col. 3, no. 772,
Bammidharpabba , fol. 299, col. 3, to the 21st
parashah .*

And these impure people are none other than Christians, who must be killed at all costs.

Talmud, ord. IV, leaflet. IV and IX, in Bibliotheca sancta , p. 124.

The fury of the Jews is extreme against those who desert the Synagogue. It is a maxim attributed to Maimonides that those who abandon the law must be pursued to hell. This fury has manifested itself at various times in cruel vengeance.

When in 1752, a certain Baruch Lévi, a Jew from Haguenau, legally summoned the priest of Saint-Sulpice to baptize him, he said in his petition to the Archbishop of Paris these own words: "If I join the Jews, I l'm sure I'm poisoned. »

A rabbi who wanted to become a Christian received baptism with blood at the hands of the Jews.

Memoir printed in Paris, 1752. — Essay on regeneration: etc., p. 69. ap , Bail, pp. 51-54 and 166-167.

The deicidal people carry the delirium to the point of justifying these atrocious maxims on sacred Scripture: "God," says R. Raf, "gave the blood of all nations and their goods to the Israelites. He gave them their blood, as it is written: You will spare no one. He gave them their goods, as it is written: You shall feed on the spoils of your enemies. »

Eisenmenger, t, II, p. 200. Cfr , from Judaicis Erroribus ex Talmuth , by Girolamo. We read this imprecation in the third book, in relation to the secchet (filthy things) or Christian children: In matricibus minorentur parvuli , and amplius non -

resurgent . See . Acta SS., t. III of March, p. four hundred ninety seven

The misguided Jew therefore believes that he can dispose of the life, and even more so the property, of non-Jewish individuals and peoples with impunity, and murder towards them is precept.

“You will be able,” say the rabbis, “to give usury to foreigners, for it is written: A foreigner of this type is one who gives himself over to idolatry.... His life, according to all religions, is abandoned to the death. Yes, the philosophers or wise men of the world teach that one can shed one's blood, and they have said: Destroy him who has no religion. The law of Moses provided the same with regard to idolaters: You shall not allow anyone to live. The life of an idolater being abandoned, his goods are all the more abandoned.

(*Eisenmenger, t. II, p. 201*)

And even more so. Has God commanded the Jews to appropriate the property of Christians, as many times as they can, whether by fraud, by violence, by usury or by theft.

(*Talmud, ord. I tract. I distinct. 4, in Biblioth . Sancta, p. 121*)

Continuing the examination of Judaic doctrines, we find that the Talmud obliges the Jews to destroy the temples of Christians, which are only houses of perdition and places of idolatry; and to burn the Gospels of

Christians, on which one can inscribe: *Iniquity revealed and sin manifest.*

Talmud, ord. II, tr. I, dist . 2, in Bibliot . sancta , p. 124 - As we very often quote the Talmud in this work, we believe it essential to report here the following passage from the second Letter of a converted rabbi to the Israelites his brothers, on the reasons for his conversion. (Paris, 1827, p.301)

" and the other works of the rabbis contain a host of sallies against Christians and against Christianity, and blasphemies against our divine Redeemer. Since the knowledge of the Hebrew language spread in Europe, Jewish printers have taken the precaution of removing all these passages, leaving gaps in their place. The rabbis teach verbally what these gaps indicate, and they rectify The words changed on purpose. Sometimes they also restore to Main, in their copies, the deletions and political corrections of the Jewish publishers. This last case happened in a copy of the Talmud that I own. »

It is again the Talmud which orders the Jews "to curse all the Christian people three times a day, and to pray to God to confound and exterminate them with their kings and princes; and to the priests especially to do this while praying in the Synagogue, in hatred of Jesus the Nazarene. »

(Talmud., ord.1, tract. I, separate, 4. Ibid.)

Here are these priestly imprecations: "Lord, Take away all hope from lost men (Jews converted to Christianity), and may all infidels (non-Jews and especially Christians) perish in a moment! May all your enemies, O Lord, and all those who hate you be destroyed at once, and may this proud and arrogant empire be uprooted without delay and without delay; let it be broken, torn and completely extirpated! Make haste, Lord, to submit this empire to us again in our days! Blessed be you, Lord, who breaks the wicked and crushes the proud! »

The Jew, filled with hatred and gall, would undoubtedly be very surprised if, entering our temples on Good Friday, he heard the Christian priest address this prayer to God:

"Let us also pray, my brothers, for the perfidious Jews, that our God and our Lord may remove from them the veil which covers them, so that Jesus Christ our Lord may be born to them! »

"Eternal and almighty God, who do not reject the perfidious Jews from sharing in your mercies, hear the prayers that we address to you so that you may deign to heal the blindness of this people: so that, recognizing the light of the truth, which is Jesus Christ, they may be removed from their darkness by this same Jesus Christ Our Lord, who lives and reigns throughout all centuries. So be it. »

The Jew's aversion to the Christian is therefore a deep hatred, elevated to a religious duty; a hereditary hatred, such as is found between certain savage tribes; a hatred which in the son is increased by the hatred of the

father, and, in both, by that of the grandfather; "finally, a hatred," said a famous converted Jewish doctor, "that words cannot express." »

(*Riti e Costume degli Ebrei confutati , in Disseraz ., p. 19*)

They need blood: "Get some blood," say the doctors, "because the blood of Christian children is very useful for the salvation of souls. Do everything in your power to obtain this blood; If you can't do this, have patience. »

(*Dissert. Apolog ., p. 43, note a*)

The salvation of souls may be the main cause of this thirst, but it seems that there are others which are horrifying, so abominable are they.

"But when the old men commit the causes murderer (un infanticide commis par les Juifs en 1444, à Tyrnau , en Hongrie) per tormentorum tortured when they came out , they found that there were four , whom Tyrnavia both , and often in other ways regions , that themselves Jews a crime they had contracted : one , that by the authority of the elders oérsuasum they would have the blood of a Christian man of the foreskin in circumcision apposition , stopping blood to be a suitable remedy ; the other that the same in order to win mutual love a great deal to be strong in food given they would think : the third , d him by force and women equally at them flow and menses I drink... the blood of a Christian man

epotum I have tried to be a medicine for that they were the fourth , to be given with him, hidden decision they were executed every day sacrificial religion Christian blood to God to liberate they dictated that it had been done , so that the lot of the Jews would fall upon him To those who came he would have met Antonio Bonfinio of things Hungary , dec . 5, lib. 9, p. 718. Frankfurt, 1581.

The murder of Christian children by Jews, especially around Passover, is a fact too consistent with the principles that we have exposed and too positively attested for it to be called into doubt. This bloody custom is reported by a host of reliable authors.

Here is what we read about this historical fact in *the History of the Church by Rohrbacher (book IXX)*:

“The young king of France, Philippe Auguste, had a great aversion to the Jews, although they were powerful in his kingdom, and particularly in Paris. Here is the cause assigned by his biographer and his chaplain, Rigord : “This prince had often told the lords who had been brought up with him at court, that every year, on Maundy Thursday or some other day of Holy Week , these Jews of Paris, in contempt of the Christian religion, slaughtered a Christian as if in sacrifice, in underground places. As they persevered for a long time in this diabolical wickedness, they had been convinced of it many times in the time of his father, and consumed by fire. This is how Saint Richard was killed and crucified by the Jews, whose body rests in Paris, in Dee des Saints-Innocents, at a place called Champeaux; and where we have heard that many

miracles were performed through the intercession of Saint Richard. This is what Rigord says in his Life of Philippe Auguste. This is confirmed by William the Armoricain, another chaplain of the same king.

Another contemporary, Robert, abbot of Mont-Saint-Michel; attests the same thing under the year 1171.

"Thibaut, Count of Chartres," he said, "had several Jews residing in Blois burned, because, having crucified a child at Easter time, in contempt of the Christians, they had put him in a sack and thrown into the Loire, where it was found. The Jews convicted of this crime were delivered to the fire, except those who received the Christian faith. They did the same thing of Saint William, at Norvic, in England, in the time of King Stephen; he is buried in the cathedral church, and many miracles are performed at his tomb. The same was done to another at Gloucester, in the time of King Henry II. Finally, in France, the impious Jews did the same in the castle of Pontoise, to Saint Richard, who, transported to Paris and buried in the church, shines there with a large number of miracles.

(*Robert de MONTE, ad. an . 1171.*)

Brompton, an English author, relates the martyrdom of young William in the ninth year, crucified at Gloucester, in the sixth year of Henry II, which is the year 1160.

(*Joan. Brompt., Chron .*)

Finally, we still find in the *Chronicle* of the Englishman Gervais and in the *Annals of the Abbey of Mailros* a child named Robert, killed in England by the

Jews, at Easter, the year 1181, and buried in the church of Saint -Edmond, where it was said that many miracles were performed.

(*Gervas. Chron., 1181; — PAG1, an. 1179, no. 15, and an. 1181, no. 45; — Acta SS., 27 mart.*)

This is what the French and English authors of the time say in common agreement.

(*Script. rerum Francicarum ., t. XVII p. 350.*)

In 1250, Moise Albaghuzet seized a child aged about seven years old, named Dominique Duval, whom the Jews of Zaragoza crucified to a wall, and whose side they pierced with a spear.

Rainaldus , t. II, p. 434, after Blanca, Rer . Aragon. Jacob I rey . Ferreras, Hist. général d'Espagne, trans. by d'HERMILLY. Paris, 1744, t. IV, p. 210, according to the same BLANCA, and others.

This crime was certainly not the only one of this kind, since, in a law or code called *the Partidas* , passed five years later, "it is a question of the custom that the Jews had of kidnapping the children of Christians, and to crucify them on Good Friday, to insult the memory of the Savior of the world.

(*LLORENTE, Hist. critique of the Inquisition of Spain. Paris, 1817, vol. 1 chap . VIII, art. 1 S 111*)

The crime of the crucifixion of Christian children was repeated in 1452, in Valladolid; in 1454, on the lands

of the Marquis of Almarza, near Zamora; in Sepulveda, in the diocese of Segovia, in 1468;

LLORENTE, t. 1st chap . VIII, art. 1st, S III

The same year in which we find the Jewish doctor Abiahaz of Lerida em great honor at the court of the King of Aragon.

FERRERAS, t. VIII, p. 232.

In 1489 the Jews kidnapped a child from the town of Guardia, whom they crucified the following year; and justice, informed in time, prevented a similar crime in Valencia.

LLORENTE, /. C. — JOSTE, t. VII pp. 56 and 81, ap . HÉFÉLE, p' 395. — FERRERAS, Hist. of Esp.

We find examples of Jewish infanticide,

The sacrileges and infanticides committed by the Jews inspired the poetic horror of the Protestant Ulric de Hutten. See his verses in the Dissert. Apolog

Not only in England, France, Spain, but also in other Catholic countries of Europe: in Halle, in Saxony; in Freiburg in Breisgau ; in Pavia, Italy; in Regensburg, in Speyer, in Amberg, in Bavaria; in the diocese of Constance; in Weisensch , Thuringia;

(The perfidious Jews, accustomed to the shedding of Christian blood, made a child named Conrad, son of a soldier from Weisensch, a town in Thuringia, undergo a thousand torments: they cut

all his nerves and opened all his veins. Fabricus, Rerum Misnic ., book. II, fol. 178, year. Chr. 1303, in the Dissert apolog ., p. 30, note)

In the March of Brandenburg;

(The Jews arrested and put in prison confessed that they had committed seven infanticides in a few years; that their victims only breathed their last after being pierced with a stylus and awl, etc. The Margrave of Brandenburg, Joachim, condemned them to the final torture in 1510. Dissertation. apolog ., p. 30, note)

In the Margraviate of Baden;

(It seems that in this country the frightful old custom, since in 1271 a sentence was pronounced for this crime. About two hundred years later, we, another, the details of which are known. A diploma from 1443 tells us that it was about the horrible crime which had been committed in Überlingen, on a Christian child, a crime of which the Jews claimed to be innocent. This denial made the matter delicate. The Emperor Frederick had charged the Margrave James to carry out a careful investigation. at the scene of the crime, in order to know the truth. The investigation took place and the accusation was confirmed both by the uniform testimony given under oath by fifteen witnesses, and by the spontaneous confession of two guilty parties. had delivered the child to his murderer.

à Dorpmund, en Westphalia; à Dutch, between Cologne and Aix-la-Chapelle: à Pemigen , en Souabe; in Sicily, in Portugal, in Poland, etc.

(*Flaminius Cornelius, Opuscula quatuor... Adds a small pamphlet the fifth concerning the worship of St. Simon the child of Trent of the martyr, at Blues Venice , 1758, pp. 73 and 74. RAINALDUS, Ann. Eccles., after Baronius , t. II, pp. 313 and 544.*)

This is how the author of the *Dissertation apologetica* reports the unholy sacrifice of the Jewish Passover:

“Christian blood,” he said, “was mixed with wine and used to knead the paschal bread, which, by the addition of this ingredient, became the true bread of blessing. The father of the family put more or less in the dough: the quantity of a grain of lentil was enough. If those who kneaded were Jews, the mixing was done in their presence; Otherwise, it took place without their knowledge. Christian blood was also used in a ceremony which preceded the Easter Supper. The father of the family, placed at the top of the table, took a cup containing wine, which he placed in front of him, and into which he poured blood; the other members of the family, lined up alongside him, brought from the table a dish containing three *fugatias* prepared with blood. The father of the family, after having placed in this dish a small part of what was to be used for the supper, dipped his finger in his cup and sprinkled what was on the table, pronouncing in Hebrew the ten curses that God sent to the Egyptians,

because they did not want to send his people away. We pray to God, he adds, that he afflicts with these ten plagues all those who do not follow the law of Moses, that is to say, Christians. After these words, he broke the *fugatias* and distributed them to those present, who, following his example, then emptied the cup that was in front of them.

(P. 42, note.)

We will not bring forward any other proof of infanticides committed by the Jews;

(*Cfr. Acta SS. Mart. t. III: Ap. t. II, III, Msi t. V; Jul. T. III, IV, et VI and Dissert. apolog., chap. II.* Basnage says that he *There is no question of infanticide before the 12th or 13th century. It is a pure allegation, which, moreover, does not destroy the later evidence. On the one hand, it has never been claimed that the Christians had adopted this bloody part, the pagans quite often confused the Jews with the Christians but Celsus, a Neoplatonic philosopher of the 2nd century, accused the Christians of killing a young child to feed on his flesh: therefore, it is probable that from then on the infanticide had been mixed with Jewish precepts, and the Jews accused the Christians of it, in order to bring upon them a general reprobation, which they alone deserved.*

(*Cf. Orig. , against Celsus , ed. Larue, 1733, liv. VI, n.27, p.651.*)

We will only say that the victims were numerous, especially in the second half of the 15th century. One of the most famous was young Simon, from Trent,

massacred in 1475. Here is what results from the interrogations of the culprits: Samuel, one of them, in whose house the synagogue was held, surrendered, the day before Easter, towards lost, at the house of one of his accomplices, named Moses, and asked him to come to his house. Arriving at Samuel's house, he called for Simon, who was barely two years old, stripped him of part of his clothes and placed him on the knees of Moses, who put a bandage around his neck. These preparations completed, Moses removed, by means of pincers, a piece of flesh from the child's right armpit, and Samuel, after having done the same, tightened the blindfold to prevent the unfortunate child from crying out. The bystanders, that is to say Samuel and Moses and six other Jews, collected the blood which gushed from the wound made to Simon in a bowl, and struck his body with blows of a stiletto. Samuel and Moses then made the same wound on the right leg as in the right armpit, and the blood drawn from this cruel operation was also collected in a bowl. This series of atrocities was not to consummate Simon's martyrdom; and it was only after having cruelly mutilated him, that, hanging him like Christ on the cross, the Jews put him to death, saying to him: "You are martyred as Christ was martyred attached to the cross. Thus, all Christians perish! » — Amen! was the echo of this curse.

(Dissert. apolog., p. 6, note.)

Let us be permitted to provide yet another authentic proof of the crime attributed to the Jewish nation: it was provided in 1546, by Master Salomon, son of a renowned Jewish doctor. After receiving baptism, he

was taken before the bishop of Valladolid, godfather of the convert. Pierre Vasquez, dean of the church of Compostela; Pierre Martini, the bishop's secretary, and several other ecclesiastics, as well as lay people of high distinction, are assembled in the church of Santiago de Valladolid. There, Master Salomon made it known that it was common knowledge in Italy that a Jewish doctor from Ancona had seized a Christian child, aged about four years old, that he had taken him to Pavia and had cruelly murdered him. He further admits that, being in Savona, his father took him and seven or eight of his co-religionists together to the house of a Jew; that they had sworn to die before revealing to anyone what was going to happen; that they brought among them a child aged about two years, that they raised him above a basin which was used to receive the Blood of the circumcised, holding it in the shape of a cross, one by the right hand, the other by the left hand, and a third by the head bowed like that of the crucified Jesus, while a fourth filled his mouth with burning tow to prevent his cries; that he: was pierced with a thousand strokes of styluses alternately inserted and withdrawn; that the blood which gushed in abundance from the wounds was collected in this basin, mixed with pears, nuts and other fruits cut into small pieces and then distributed to those present.

(ALFONSO DA SPINA, *Fortalitium fidei of bello Judxor*., in *Dissertation.*, pp. 20-22.)

From the numerous facts that we have just reported and proven, we can logically deduce the following conclusions:

The Jews consider themselves to be the legal arbiters of the person and property of Christians, which they only too often violated during the Middle Ages and even in modern times.

The crimes of the Jews are not the result of personal and spontaneous acts, but the application of historically proven and publicly avowed principles.

Consequently, the Middle Ages, by using criminal laws recognized by contemporary legislation against the Jews, performed both an act of prudence for society and an act of justice for citizens.

Modern politics will undoubtedly follow these same errors, but as for us Catholics, we will have faith in the future of the Israelite people, so well described by one of our collaborators at the *Revue catholique*.

(Volume 1 · IV series.)

Indeed, this immense movement of Jews returning to Catholicism is known. This movement, very extraordinary in the Jewish nation, and which seems to be a sure sign of the last times of the world, began to manifest itself around sixty years ago, in all countries, but especially in France, this powerful spring whose impulse acts on the rest of the civilized world. The children of Jacob return in droves, without any exaggeration, to the Catholic faith, the true belief of their ancestors. Part of it will be lost in Protestantism. But it is not rare to see these Israelites, miserably misguided, return to the right path, which leads from the Synagogue to the one and unfailing, the flesh of Saint Peter...

A fairly large number of other Israelites, particularly Poles, were first won over to Protestantism by recruiters from the *Jew Society* of London, whose means of persuasion were money and promises of establishment. This society has a sum every year which was, some time ago, 25,000 pounds sterling, the product of subscriptions... As soon as these new Nathanaels realized that they had been deceived by giving them a false Church for the true spouse of Jesus Christ, they returned to Catholicism as naturally as the magnet towards the north, through the salutary effectiveness of grace from above. We knew, among these Israelites, three Polish rabbis, who came to Paris; before 1830, renounced Anglicanism, and a rabbi of Fezzan, aged eighty years who, on the point of receiving the pope in London, renounced the temporal advantages which awaited him, and went to Rome, to unite there, as he said, with the *good Synagogue of God*.

It was good for him, because he soon ended his career with a holy death. As he only knew Arabic and Hebrew, he confessed to Cardinal Mezzofanti.

"It is especially among the wealthy class of Israelites that there are frequent conversions. In France, we could name a fairly large number of doctors, lawyers, scientists, officers of all ranks, and other recommendable Israelites... Already the Pharisaic Synagogue, all dismayed, complains like the prophet: *The ways of Zion are sad and deserted, because people no longer go in numbers to its solemnities.* (*Lament.*, 1, 4).

In Russia, a large number of Jews have renounced the Synagogue. Six hundred joined the Roman

Church, despite the persecution to which it was exposed in the Tzar's empire. These new Christians are so numerous that it took an ukase to regulate their conditions in the society of this country, where the function of castes has not yet been extinguished. In West Prussia, two hundred and thirty-four Jews abandoned the Israelite cult; of this number, seventeen became Catholics. In the district of Breslau, three hundred and sixty-seven Jews received baptism, including twenty Catholics...

Many Jews have their children baptized, while they themselves, alas! held back by personal considerations, do not yet have the courage of grace which makes us renounce everything to follow Jesus Christ. Let us hope that they will soon appreciate these words of the Savior: *What does it profit a man to gain the whole earth, if he loses his soul? (Matt., XVI, 26.)*

The persecutions to which the neophytes were subjected, a few years ago, on the part of their former co-religionists, have since slowed down. The persecutors grow weary as they see their work increase beyond measure. We publish with great satisfaction that the main Israelite families of the capital continue to treat as relatives those of their members who are baptized. Formerly, in similar cases, the fathers, the mothers themselves; the mothers! disowned their children.

David Drach, who provided us with these details, was one of the most learned rabbis of the Synagogue, whom an in-depth study of the Scriptures brought back to Christianity. Author, even before his conversion, of some poems and several works on Hebrew literature, he was fluent in oriental languages, Hebrew, Syriac, Chaldaic,

Arabic, etc. He enjoyed general esteem among his co-religionists. Happy husband, happy father, member of a learned society, passionate about study, already well known through his works, he lacked nothing for the ray of truth had him in his eyes, and revealed the imperfection of the Judaism. Since that time, he no longer had any taste for his functions as rabbi; reading the prophets, the Gospel and the Fathers of the Church became his habitual occupation, until the day when, to obey the intimate conviction of his conscience, he came to ask for baptism. These are his own reflections on the Old Testament, and particularly on the prophecies in their relation to the Gospel and the establishment of Christianity; it is, I say, these reflections which disposed Mr. Drach in favor of our religion, of which he became one of the most important and glorious conquests. Not knowing any particular ecclesiastic, he spoke directly to the dean of the theology faculty, who had several conferences with him and clarified his difficulties. The zeal and talents of Father Bournier -Fontanel were seconded, on this occasion, by the candor of a man who glimpsed the truth, and who was prepared to pay homage to it as soon as he knew it. It was on Holy Saturday in 1823 that Mr. Drach was baptized at Notre-Dame.

Let us listen to him himself tell us the details of his conversion.

"I came to Paris," he said, rich in vague hopes, poor in finances, bringing no other means, no other recommendations than my Jewish theology and a supply of linguistic knowledge.

We were then in the first fervor of the social reform of the French Israelites, to which the iron hand and the powerful genius of the emperor had just given impetus with the force of a high-pressure steam engine. I found the best welcome among the principal Israelites of the capital, for the most part enlightened men, who were busy with the most laudable zeal in promoting Napoleon's views on their co-religionists, that is to say, in inspiring the Jews to taste for agriculture, trades, arts, sciences, without forgetting the profession of arms, to remove them from their fraudulent trade and their usurious habits. That they were different from our Alsatian Jews, ignorant, crude, greedy for money, having no other ambition than to amass wealth, stopping at no means to achieve this goal, while having the address of put yourself beyond the reach of the law! The farmers of the northern departments of the empire, oppressed by usury, were nearing their ruin, when Napoleon, *who was not joking*, as Talleyrand said, unleashed a saber blow on Jewish debts.

In the new sphere in which I found myself, Providence arranged things in the most admirable way to prepare for my conversion. In addition to a distinguished place, which I had obtained in the central consistory, the late Mr. Baruch Weil, an Israelite who rightly enjoyed great consideration, entrusted me with the education of his numerous children. The rapid progress of the young Weils, and their solid education, of which their weekly examinations provided proof, gave their teacher such a good reputation that several families, even Christian families, asked him to give their children at least a few lessons per week. week.

Mr. Baruch Weil, with whom I spent the greater part of the day, and who gave me the table, was the instrument of my final resolution, this time irrevocably decided, to publicly profess Catholicism. He contributed to it well against his intention, because he was very zealous for Pharisaism, and observed all its prescriptions with scrupulous exactitude. His neighbor in his house was Mr. Louis Mertial, whose extreme modesty was unable to protect his name from the most honorable publicity...

A mutual esteem, founded on both sides, had established good neighborly relations between the two inhabitants of the same house, Mr. Baruch Weil full of goodwill towards me, and took the opportunity to introduce me to Mr. Mertian and the respectable lady companion worthy of such a man. She is from the honorable Gosselin family, one member of which, a distinguished scholar, occupied a chair at the Academy of Inscriptions and Belles-Lettres. They did me the honor of entrusting me with the first elementary education of their children. It was certainly the divine Shepherd, who never ceases to seek lost sheep, who inspired them, such good Catholics, to take an Israelite teacher for their children, whom they raised so religiously. It is not to you, my dear brothers, that I need to learn that Catholics have always been more tolerant and more benevolent towards Jews than Protestants. Soon after, Mr. and Me Bernard Mertian, who deserved in all respects the same esteem as their brother and sister-in-law, also called me to give lessons to their children.

Electrified - that's the right word - by the edifying examples of Catholic piety that, for my happiness, I had

before my eyes for several years, the training towards Christianity that I once felt, reawakened in me with a force to which I no longer put up any resistance. The slightest ceremony of Catholic worship made me experience emotions that I had never felt, and of which it would be difficult for me to give an idea. They wanted me to have the Latin of the Sunday Gospel explained to my students, but they did not dare offer it to me. I spontaneously anticipated this desire, and I fulfilled it while always observing the propriety of my position, as I had not yet declared myself a Christian, Catholic students. However, it did not escape their parents that I took a liking to the explanation of this divine book, so odious to our Jewish brothers, that they do not want to keep it at home, and that I expressed myself with respect when I had to speak of the dogmas of the Church; however, they found it prudent never to turn the conversation to religious questions.

For some time, the works of the principal Fathers of the Church, both Greek and Latin, had become my habitual reading. These works were obtained inexpensively. Grocers and paper merchants sold them by weight. These were still the remains of libraries removed from convents at the time of the Revolution. By thus instructing myself in the best Source of religion, which imperceptibly took root in my heart, I was struck by the well-founded reproaches that these Fathers made to the Jews, for having laid a sacrilegious hand on the Hebrew text, by corrupting it. I myself had noticed for a long time that in many places this text appears to have

been altered or truncated in such a way that there are visibly gaps.

This circumstance gave rise to a new occupation. I decided to carefully combine the Hebrew of the Old Testament with the Greek version of the Septuagint, because this interpretation is the work of the doctors of the Synagogue, invested with all the authority that one could desire, and because It dates from the beginning of the 3rd century before the birth of Jesus Christ, that is to say from a time when they still had no interest in diverting the meaning of the prophecies concerning the Messiah.

In the many divergent lessons of the two texts, the Greek having seemed preferable to me, I undertook to restore the original text on the work of the Septuagint, which in turn served as a type for the eastern versions, notably the Syriac version that I was constantly in front of my eyes. It is further to be noted that almost everywhere where the evangelists and the apostles report testimonies from the Old Testament, they deviate from the Hebrew and follow the lesson of the Septuagint (as GEN., 1, 24, Cfr . MATTH. , XIX, 5 – MARC., x, 8, etc.) This is what made Saint Irénée say.

"The apostle agrees with what has been said." interpretation (sc. 70: of the living), and interpretation it resonates of the apostles tradition Indeed, Peter, and John, and Matthew , and Paul, and the rest onwards , and of these followers , prophetic everything that's it they announced how of elders interpretation contains »

(Ado. hæres.I . III c. XXV, p. 293 and 294 of the Paris edition, 1639.)

This conformity of the New Testament with the text of the Septuagint is also attested by other ancient Fathers, such as Origen (*Ep. ad Rom.*, c. xv), Saint Cyril of Jerusalem (*Catech. IV*), etc. We find examples of this even in the Epistle of Saint Paul to the Hebrews. The Apostle could not ignore that those to whom he addressed, at least the most educated among them, read the Hebrew text of the Old Testament.

What, in my opinion, militates most in favor of the Greek text is that Saint Jerome, who corrected the ancient Latin Vulgate on Hebrew and Chaldean, languages which he had studied under Jewish masters; Saint Jerome, whose new version obtained the suffrage of the Jews themselves, as Saint Augustine, his contemporary attests (*from Civ. Dei, lib. XVIII, cap. XLIII*), comes much closer to the Greek of the Septuagint than to the current Hebrew of the Synagogue. Finally, a proof which finally convinced me that, in the time of this great doctor of the Church, the Hebrew text was not quite the same as it is now, is that taken from the kind of challenge that he urges his adversaries to indicate a single passage of Greek which is not found in the original. *Æmulis nostri doccant assumed aliqua of Septuaginta testimony quæ non sunt in Hebræorum litteris. (Quæst. Hebr.)*

I was already advanced in my work, which aimed to restore the Hebrew text according to the Septuagint when to my great satisfaction I read in the preface of Saint Jerome on the four evangelists, that he looked at the Alexandrian version as the safeguard and the boulevard of the integrity of the divine Scriptures. *Post*

Septuaginta, he says, nihil in sacris Litteris potest immutari vel perverted, quin eorum translation omnis fraus et dolus patefiat.

My work on the Septuagint did not remain a secret for long. The great rabbi Abraham Cologna, president of the central consistory who probably did not bode well for Pharisaism, of which he was a zealous adherent, came to find me to have information about it. After reading it, he ordered me to renounce it, and to abandon forever the idea of publishing such an anti-Jewish work. Not finding me very disposed to obey this order, he threatened me, in the absence of *malkut* which is no longer required, with a theological censorship, in Hebrew, French and Italian, which he would have sent to all the synagogues. We can well imagine that this polyglot threat was not likely to frighten me: I had already walked so far, that I had the Synagogue far behind me, and that I was reaching the threshold of the Church.

The Pentateuch, which I did not take long to finish, obtained the suffrage of several scholars of the Institute, and especially that of the famous orientalist who revived oriental studies in France, Mr. Silvestre de Saci, one of the most beautiful glories of our Country, and whose per: will for a long time leave a void difficult to fill. After examining my *restored Hebrew text*, he deigned to accept the dedication, and recommended it to the Minister of the Interior, Mr. de Corbière, as a work for encouragement from the government.

This occupation had for me another result with a much happier effect. In the attentive examination of the to where, for the first time in my life, I had put myself to

express myself thus, outside the page of rabbinical commentaries, I saw clearly that all the prophecies form, in some way, only 'a great circle with a circumference of four thousand years, all the rays of which end at the Common center, which is and can only be Our Lord Jesus Christ, the Redeemer of the children of Adam, fallen since the sin of their father. This is the object and the unique goal of all the prophecies which conspired to point out to us the Messiah in such a way that we could not misunderstand him. Together they form the most complete picture. The oldest prophets draw the first outline. As they succeed one another, they complete the features left imperfect by their predecessors. The closer they get to the big event, the more their colors come alive. When the painting is finished, the artists have finished their task, and they disappear. The last of the prophets of Israel, before retiring, takes care to point out the person who is to come and lift the veil still extended over this mystery: "Behold, I send you," he says, in the name of the Lord, "Elijah the prophet, before the Sand and dreadful day of the Lord comes. » It is the Elijah of the new covenant, John the Baptist, the first and greatest of the prophets of the evangelical law, who was not second in holiness among the children of woman..."

Having reached this level of conviction, I was no longer permitted to delay my catechumenate any longer. The Lord deigned to inspire me with courage; and from the first days of January 1823, I announced my resolution to the pious Mertian family, who experienced holy joy, and were willing to accept my proposal to serve as

godparents, as well as to my children. I have been married since 1817.

But what battles I had to wage against everything around me, and against my own heart! You have to have been in a similar situation to get an idea: my health was affected for several months. My existence then depended almost entirely on the consistory, which had entrusted me with the direction of the Jewish school; the title of *rabbi, doctor of the law*, from which the principal chief rabbis of France had awarded me the diploma, gave me the expectation of the first seat of chief rabbi which would come to be vacant, and the heads of several consistorial synagogues were very advanced in age; the works in favor of the principle of Judaism which I had published with some success, and to which I was going to give such a resounding denial; the disfavour, to say nothing more, that my baptism was going to bring, among the Jews, on my almost octogenarian father and mother, very attached to Judaism, and on all the rest of my family; my certain break with the family to which I was allied, and by whom I was loved like a son; the presumed retirement of a beloved wife, and the misfortune which was to result from it for my three children, aged, the two girls, three years old and four years old, the boy sixteen months old. I loaded my shoulder with this long and heavy cross, with that interior contentment that the awareness of doing well alone can give: Not stopping at any human consideration, renouncing the most tender affections of the heart the invitation of him who had declared from his divine mouth: "If anyone comes to me and does not prefer me to his father, to his mother, to his wife, to his children, to his

brothers and sisters, to himself, he cannot be my disciple. And whoever does not take up his cross to follow me cannot be my disciple. »

After having implored for my children the help of God who said: *Sinite Parvulos Venere ad me.* " let the little children come to me," and the protection of the powerful and tender Mother of Christians, I presented myself to the venerable dean of the faculty of theology, Father Fontanel, declaring to him that, already convinced of the truth of the Catholic religion, I asked to be prepared for baptism. He hastened to acquiesce to my desire, and fulfilled the apostolic ministry with me in a manner worthy of his piety and his talent.

On Palm Sunday, I attended with my respectable catechist, for the first time, the celebration of Holy Mass, in the church of his parish, Saint-Etienne-du-Mont. Ah! how to express all the emotions I felt during the beautiful office of that day! The solemn Palm Sunday procession, which reminded me of a similar procession preserved in the practices of the Synagogue; these words of the king prophet: *Attollite portas, principles, vestras , et elevamini , portæ oeternales, and introibit Rex gloriæ ,* and the rest, which I had repeated so often in the temples of Pharisaism; the reading, in different voices, of the Passion, which makes you go through so many emotions in turn: you become indignant against the persecutors, and you take great compassion for the victim abandoned defenseless to all their rage ; a dark sadness takes hold of you, your heart tightens more and more. You suffer with *man*; you feel the pain of the nails mercilessly piercing his feet and hands. The barbaric cynicism of this

brutal crowd, of these doctors without dignity, who insult with bitter ironies the cruelest suffering, Makes you experience something astonishing; when, at the approach of death, nature is covered in mourning, a black veil extends over your soul, your head bows before that of Jesus: and when he expires, You let yourself fall, and you kiss the earth as if you would only rise from it with him. The ceremonies of the sacrifice alone worthy of being offered to God, in which I saw reproduce before my eyes, successively, the putting on the cross, the death and the resurrection of the Savior of the world; the real and not figurative presence, not simply commemorative, of this Jesus of Nazareth who conversed for so many years in the midst of my nation, in Jerusalem and in Judea; the happiness of soon being among the number of these faithful prostrated before the holy table, where he invited them to the sacred banquet of the Paschal Lamb: all this transported me to an ideal world like the world of spirits, awakened in me sensations all news, threw me into a sort of holy intoxication. Can the religion which gives such emotions not be divine?

“The seat of Paris was occupied by one of its most illustrious pontiffs, Mgr de Quélen. The prelate had fixed Holy Saturday for my baptism and that of my two daughters, which was to take place at the cathedral. My son, too young to stay for the long ceremony of that day, led the way in our entry into the Church of God, receiving baptism the previous Wednesday at Saint-Jean Saint-François, parish of Mr. and Mrs. Bernard Mertian, his godfathers. Everyone present noticed that the Young Child happily accepted wisdom according to the ritual. On

Maundy Thursday, after having sent the resignation of my position to the departmental consistory of Paris, I renounced Judaism at the feet of the first pastor of the capital. I then attended the washing of the feet of twelve young boys, chosen from among the wisest of the Brothers' schools, all uniformly dressed to the nines by the generosity of the prelate. I cried throughout the ceremony...

On Holy Saturday, the happiest day of my life, I finally received, having one of my daughters on each side, this long-desired baptism, from the hands of Monsignor, in the presence of an immense crowd of faithful and even Jews. Father Fontanel had previously performed the exorcism ceremony. My first communion and my Confirmation were reserved for high mass the next day.

"The august ceremony of Easter, the rich and dazzling ornaments of the celebrant pontiff and the numerous clergy who assisted him, transported me in my mind to the pomp of the magnificent temple of Jerusalem, while it was still *filled with the glory of Jehovah*. I seemed to see the supreme priesthood, surrounded by the priests sons of Aaron, celebrating the great solemnity of the day of *Kippurim*. But it was indeed the case here to say: *The glory of the second temple infinitely surpassed that of the first.*

"I will not try to describe what happened in me after Holy Communion. I finally possessed *him in the middle of my heart*. The brilliance of the pomp of the sanctuary, the rushing waves of the religious crowd, the great, Gothic temple, all around the word had disappeared. Where was I? My brothers, I don't know...

A few days later, the Archbishop, in recommending devotion to the Most Holy Virgin, drew, with the anointing that was so natural to him, a touching picture of the suffering life of the Mother of God, and he ended with these words: "And you too, perhaps, a sword of pain will cross your heart more than once: then remember Mary. »

Already the storm was brewing above my head, and this kind of prediction was not long in coming true. It was right: a Christian without a cross is like a soldier without weapons. A terrible persecution soon broke out against me. Cutting out details that it would be useless to recall here, although interesting in themselves, I will report the main fact. You will see, my brothers, how the Lord knows how to thwart, when it pleases him, the best plots against the glory of his name; and, while their authors applauded their triumph, he said: *It is enough...*

"My wife, who remained in London despite my most pressing and tender repeated invitations, persisted until this moment, I do not say in Judaism, but in her aversion to Christianity, denying her husband and children. She never wanted to know anything about her children. It is one of those rare examples where we have seen a woman stifle maternal love in her heart, a love which sometimes goes as far as heroism, and before which the most tender feelings of nature cannot be just coldness. »

Drach, from Harmony between the Church and the Synagogue, Paris, 1844.

Among the circumstances of his conversion, there is one that Mr. Drach undoubtedly passed over in silence, for fear of appearing to go into too many details. We believe we must make up for this omission, because it is a just and spiritual response that he gave to a Protestant minister. He asked why, having converted to the Christian religion, he had not embraced Protestantism. "It is," he replied, "that by entering the new people of God, I wanted to find the Succession of Aaron. »

As soon as he became a Catholic, Mr. Drach devoted himself with tireless and truly extraordinary zeal to the conversion of the Jews; he brought back to the bosom of the Church a very large number, who abjured... We can also say that God answered this prayer that Mr. Drach made in the preface to the new, very remarkable edition of the Bible of Vence: "I pray to the Lord", he said, that he deigns above all to allow this part of my work to contribute to tearing away the mysterious veil which keeps my brothers according to the flesh in the shadows of death, so that they may look towards the one they pierced. I do not forget them any more than my right, and their conversion, the expectation of the faithful, must constantly be the goal of my writings.

This is what actually happened. Mr. Drach successively published his three *Letters from a Converted Rabbi to the Israelites, his brothers*. It is a true treatise on the proofs of Christianity against Jewish obstinacy and blindness. In the first, published in 185, the author gives the history of his Conversion. By a very laudable moderation, he said nothing of the mistreatment that the Jews had subjected him to, only opposing, following the

spirit of the Gospel, blessings to the curses with which they charged him. In this letter, both historical and polemical by showing that all Christian truths are found in the Old Testament, and he proves this through a large number of passages.

“It is only,” he said, “a sort of evangelical preparation, intended to reduce the prejudices of the Jews, and to make them understand that the Catholic religion is only the religion of their fathers, which has received its last development at the coming of the Messiah. » As the rabbis strive to persuade the Jews that the dogma of the Holy Trinity constitutes polytheism, Mr. Drach demonstrates to them in particular that the unitarian God whom the Church worships is the one announced in various passages of the Old Testament; and the interpretation becomes all the clearer as he adds several quotations relating to these passages, taken from the ancient rabbis, and which prove that the Jews had a notion of the fundamental mystery of Christianity. We will limit ourselves to reporting here the following quote, taken from Rabbi Behhaï :

“Rabbi-Hai the Gaon relates that the three lights above have no beginning: for they are the essence, the nature and the principle of all principles. According to the tradition of this Gaon, they are called *primitive light* (Or Kadmon), clarifying (Or metzahhtzahh), clear light (Or tzahh), and these three names the strongest union in the principle of principles. »

We also find in Mr. Drach's letter a host of other curious observations. For example, he points out that in

Hebrew the root *bacar*, flesh, combines the two meanings: *to incarnate* and *to announce good news*.

He also teaches us that it is still Pharisaism today that prevents Jews from converting. They only read the Bible through the interpretations of the Talmud, which is a collection of Pharisaic traditions: it is the blindfold that hides their sight of the light. He notes yet another important fact: that the Jews no longer have a priesthood. It is commonly believed that rabbis are the priests of the Jews. Mr. Drach proves, on the contrary, that rabbis are stripped of the most essential functions of the priesthood; and he cites, in concluding his observations on this subject, this very remarkable admission of Mr. Singer, notable of the consistory of Paris, in his pamphlet entitled: *Israelite Consistories in France*. "Rabbis are not, like priests and pastors of Christian communions, the necessary ministers of our worship. The office of prayers within our temples is not carried out through their organ. They are not the confidants of our consciences. Their power can do nothing for the salvation of our souls, etc. »

In his *Second Letter*, published in 1827, Mr. Drach explains the prophecies relating to the coming of the Messiah, and he cites a very large number of passages from rabbinical books. This is the demonstration of Christianity through prophecies. The *Third* contains the detailed description of the Messiah, whom the Jews are still waiting for, with the circumstances of his coming. "Since the publication of my second letter," said Mr. Drach, "a large number of my brothers have returned to the bosom of the Church; some entered the priesthood and others embraced the religious state. » Around this

time, Mr. Drach was librarian of Propaganda, in Rome; Since then, he has continued to pursue his work of converting his former co-religionists with as much zeal as success, and with this aim he published his remarkable work entitled: *Harmony of the Church and the Synagogue*.

Migne, New Theological Encyclopedia: Dictionary of Conversions.

Since Mr. Drach's conversion, many more of his former co-religionists have joined the Catholic ranks. The truth makes conquests over Judaism every day, and history records with pride these victories won by faith and conviction. About fifteen years ago, the press reported in these terms one of the frequent defeats suffered by the synagogue.

For a long time, we have noticed on the Government Square, in Algiers, a miserably dressed character, who, every day, with hat on his forehead and cane in hand, walks like a philosopher, without worrying about the looks of passers-by. One of the issues of *Akbar* has already reported him as a new Duclos coming to show his annoyance at human injustice, and has called on him to explain himself, so as not to keep curiosity awake any longer. No one has yet taken the trouble to inform us about this mysterious character; and yet he was only too well known to part of our population. He arrived, a few years ago and held the position of chief rabbi. Deeply versed in the Scriptures, after comparing all the passages, he recognized as obvious the coming of the Messiah, as Christians believe.

This discovery, it goes without saying, was not likely to please the Israelites of Jerusalem very much, and his way of interpreting the Scriptures earned him such blows had been even so little measured that he had almost completely lost his senses. view. Abandoning his position, he bade farewell to his homeland, taking with him only the treasure of truth. This intellectual language, in Algiers, was not to the taste of his compatriots; and, after listening to him, they had nothing more urgent than to offer him all the money he would need to re-embark. But he did not want to take advantage of these attractive offers, and preferred to enjoy the privilege of freedom that our conquest had ensured on African soil. He bravely established himself in the streets and crossroads, accepting discussion with the doctors of the law. His erudition, the ease of his language, was a lure for some; but, after having given themselves the pleasure of discussing with such a worthy champion, they were annoyed to see themselves pushed against the wall...

He looked for Catholic priests and came to knock on the door of the bishopric: but it turned out by chance that the chaouche of the Bishop of Algiers was a Jew: the welcome was not kind. Hunted like a barefoot, he repeated the attack several times. However, some charitable people from the Saint-Vincent-de-Paul conference had finally ended up taking an interest in him. This society, as we know, when there is misery to be helped, is no stranger to anyone: why would it not have come to the aid of an unfortunate Israelite, an Israelite deprived of sight, and therefore incapable? to be self-sufficient? A few bread vouchers were therefore

distributed to him every week. However, this bread seemed the least of his worries. Trusting in Providence, he believed in God: who gives food to the least of birds, but who will also ask each of them to account for the measure he has received. Now he had received the gift of faith, and should not prevent him, among the French, from practicing its precepts. He therefore only thought of the means of entering into Catholic communion. His benefactors advised him to write to the Bishop. We know the zeal with which His Majesty burns for the conversion of souls.

As soon as the petition was given to him, his apostle's heart was touched with such persistence that he charged Father Banvoy, former parish priest of Bône, then canon of Algiers, to examine the new neophyte. Father Banvoy speaks Arabic perfectly; it did not take him long to recognize that Mordecai, for that is his name, had sincere faith and sufficient education. All that remained was to proceed with the baptism ceremony. Mr. Melcion d'Arc, deputy mayor, having kindly agreed to be godfather, and Mrs. Clotte, to be godmother, Mr. Canon Banvoy received Mordoché at the baptismal font, who received the name Paul-Marie.

So here he is definitely a Christian; but he loves his former brothers no less, and the loss of his sight will not prevent him from seeking to enlighten them, when they want to study with him the verses of the Bible always present in his memory. Passers-by who once looked at him with a sort of pity, try instead to listen to him; and if you do not understand all his words, you will understand his self-sacrifice by remembering that Jesus Christ, who

serves as his model today, despised gold, this great motive of the men of the century.

Freemasonry (1715-1845)

England, whose throne had just passed to the House of Hanover, saw in two years Louis XIV descend into the grave and the Belgian provinces pass to the House of Austria. These were political events which deserved to focus her attention, and she was not sorry to add to her political influence the secret action of a combination such as Freemasonry. We also see the English aristocracy, which had put itself at the head of the lodges, planting the trowel and the square almost at the same time in Paris, Mons and Amsterdam. From 1725, Freemasonry was established in Paris, under the direction of Lord Dervent -Waters; but already four years previously, other Englishmen had established a Freemasonic colony in Belgium: this results positively from the preamble of a diploma that we have before us, delivered on September 6, 1720 by the *Perfect Union lodge*, of Mons. The members of this lodge say they are authorized to do so by letter patent from Jean, Duke of Montague , grand master of the sovereign metropolis of lodges spread over the surface of the lands and seas, dated June 24, 1724, in favor of the brother milord Duke of Warton , resigned by him to Brother Guillaume Stanhope, esquire, on November 17, 1749, and passed on February 20, 1770 to the aforementioned members, who had been erected and constituted by François-Bonaventure Dumont, Marquis de Gayes.

The politics of the time captured the character of the lodges as soon as they were formed. In 1736, the French police had seen the only four lodges which then existed in Paris appoint Lord d'Armonster to replace Lord Dervent -Waters. She suspected, not without reason, a danger in this transmission, into foreign hands more often enemies than friends, of an occult power which was asserting itself and spreading in a serious way. Also, on September 14, 1737, the police chamber of the Châtelet of Paris issued a sentence which prohibited meetings of Freemasons. At the same time, she sentenced the man named Chapelot to a thousand pounds fine, for having hosted an audience in his cabaret at La Rapée. The same sentence ordered that part of the house be walled up for six months.

Thory, Acta Latomorum I, 34.

The Belgian Masonic Directory of 1840 is therefore right to say that Freemasonry was introduced into Belgium, with the English army, at the beginning of the 18th century. The lodges were therefore, by their origin, foreign to the soil on which they lived; and, politically speaking, they constituted, by their occult character, a permanent danger for the nationality: Count Windisch-Graetz perfectly brought out this danger in his *Objections to secret societies*.

London, 1788.

Since the lodges of Belgium are of English origin, let's see what their sisters were up to across the strait. In 1722, a new draft constitution was drawn up by Anderson.

This project was only a compilation drawn from all the archives, and bringing together everything that had seemed suitable to the commission appointed for this purpose.

According to this Constitution, entry was granted to all religious confessions; it is further established that Freemasonry is a humanitarian alliance, intended to perfect humanity; that by depositing harmful or insane prejudices there, and by propagating the principles of tolerance and honest maxims, the intention was to gradually bring society to its moral perfection: that the Jew or the Turk could therefore cooperate for the good of the order, as well as the evangelical Christians, who until that time had been admitted exclusively.

Masonic Annals of the Netherlands, II, 52.

Pope Clement XII was undoubtedly aware of this strange program when, on the 4th of May 1738, he launched a bull of excommunication against the lodges, in which it was said: "We have learned, even by rumor public, that it spreads far and wide, with new progress every day, certain societies, assemblies, meetings, aggregations or conventicles, commonly called freemasons or under any other denomination according to the variety of languages, in which men of all religion and of every sect, affecting an appearance of natural honesty, bind themselves to one another by a pact as close as it is impenetrable, according to the laws and statutes that they have made for themselves, and undertake by oath taken on the Bible, and under serious penalties, to hide by inviolable silence everything they do in the darkness of

secrecy. But as such is the nature of the crime, he betrays himself, utters cries which discover and denounce him; hence the above-mentioned societies or conventicles have given rise to such strong suspicions in faithful minds that to enlist in these societies is, among people of probity and prudence, to taint oneself with the mark of perversion and wickedness: for if they did no harm, they would not thus hate the light; and this suspicion has grown so much that, in several States, these so-called societies have already been proscribed and banned for a long time, as contrary to the security of the kingdom. »

Bullarium , Clement XII, p. 345.

Following this bull, Emperor Charles VI severely defended Masonic assemblies in the Netherlands.

Act. Latom. 1, 39.

the order of the Mopses was introduced into the provinces, created in Austria by a few brothers whom fear had kept away from the lodges. We know that the word Mopse means a small mastiff dog in German. In meetings it was necessary to press one's lips to the part of the dog that politeness forbade to name. To be incredible, this stupidity is no less true: the Masonic authors themselves are obliged to admit it.

Bazot, Code of Freemasons. - Eckert, II, 140.

It was also at this time that the constitution of the first Masonic lodge established in Liège, under the title of the Union of Hearts, dates back to: its founder was a French emissary, the knight Pierre de Sicard, received as

a mason in Saint-Jean-of Acre, by French, English consul, in 1734.

Ulysse captain, Masonic overview of the FM in Liège; before 1530, after the autograph of P. de Sicard.

Regardless, Freemasonry had spread considerably in the Belgian provinces during the reign of Maria Theresa. This sovereign, however, did not like lodges, and her brother-in-law, Prince Charles of Lorraine, who, in her name, governed the Netherlands for nearly forty years, did not like them much more. However, under their gentle and paternal administration, no legislative measures were taken to prohibit or hinder the assemblies of Freemasons; the ministry, on two or three occasions, limited itself to using persuasive means to try to bring about without fanfare the cessation of certain lodges. This is how Prince Starhenberg, minister plenipotentiary for the government of the Netherlands, wrote on April 25, 1779, to Mr. de Fierland, president of the grand council in Mechelen:

“It occurs to me, Sir, that the lodges of Freemasons have also spread to Mechelen, and that lodges are held there quite frequently, without even being taken care of.

His Majesty was kind enough not to proscribe these kinds of assemblies publicly or by law; but, independently of what general police reason can say about these associations, the mystery of which, whatever it may be, is contrary to good rules, Her Majesty has shown often enough that they displease her, for her to

have to expect that his opinion and the expression of his displeasure in particular cases would proscribe them better than any other defense.

"It is therefore absolutely appropriate, Sir, that we find a way to put an end to them without fanfare in Mechelen: I say without fanfare, because the fanfare that would be given to it would perhaps have an effect contrary to the intention, and that, moreover, His Majesty does not want any pomp; and the best way to do this seems to me to be for you to take care, as if on your own, that accredited people do not go to these associations or are admitted there, and that you spread, on the occasions that you know that these These kinds of assemblies displease Her Majesty, so it is prudent not to expose oneself to displeasing a sovereign whose only desires must be a sacred law for everyone. It seems to me at least that these kinds of things spread at the right time, depending on the circumstances, and spread especially in Mechelen on your part, will make a strong enough impression to hope that His Majesty will not learn and that no one will hear any more about it. of fines which would have taken place in Mechelen. If, however, you know of any other expedient, please suggest it to me. »

General archive of roy. of Belgium, Secret. of State. Mechelen, aff. gen.

The prince wrote on the same day to the same effect to the tax advisor of Flanders, concerning the lodge of freemasons which had been established in Aalst.

"Joseph II," says Clavel, "having taken the reins of the State, publicly testified the intention of being initiated

into the Masonic mysteries. The lodges immediately vied for the honor of illuminating such an illustrious candidate. » This eagerness, instead of flattering the self-esteem of the Emperor and disposing him favorably towards masonry, inspired him on the contrary with a sudden repugnance, and he responded to a brother who tried to attract him to his side. loge: "Speak to me no more about your masons: I see that they are men like the others, and that all this philosophy which they make so much of, does not protect them from the weaknesses of pride. » Since then, he forbade anyone to speak to him about initiation, and nevertheless allowed the lodges to devote themselves peacefully to their work. But, in 1785, masonry had spread so widely throughout its empire that there was almost no town where there were not lodges. On this occasion, on December 12, he sent an instruction to the governors of his provinces.

"I do not know," he said, "the mysteries of the Freemasons, and I do not have enough curiosity to seek to learn about their antics; it is enough for me to know that their society always does some good, that it supports the poor, cultivates and encourages letters, to do something more for it than in any other country... I therefore agree to take it under my protection and to grant her my special grace, if she behaves well.

(Clavel, p. 159. 380)

Clavel exaggerates. At the end of 1785, the Emperor simply transmitted the order to the government of the Netherlands to no longer tolerate lodges in the future except in the city of Brussels. This was then all the

protection he gave to Freemasonry. It seems that the Belgian ministry was hardly satisfied with this; he believed he could not carry out the imperial instruction literally, and extend to the capitals of the provinces the exception that the Emperor had reserved for the capital of the country alone. Hence the edict of January 9, 1786.

“The societies or lodges of Freemasons” – said the Emperor in the preamble – “have multiplied for some time, to the point that they are being formed even in the smallest towns, we have deemed it suitable for the good of the State to set limits and to prescribe, for the assemblies of these societies, rules which, by legitimizing those of true and honest Freemasons, from which it is enough for us to know that some good results for the neighbor , for the poor and for education, remove and at the same time prevent the inconveniences and disorders that can cause to the detriment of religion and morals, bastard and disorderly lodges. »

Under the terms of the edict of January 9, 1786, each province could not have more than one lodge, which had to hold its assemblies in the judicial capital, and inform the authorities in advance of the place, place, day and meeting time.

If, in large cities, one lodge was not enough, a second could be established, under the same conditions, but never more than a third.

Article 4 read: “Freemasons are prohibited from meeting in towns other than in provincial *capitals*, and even more so in the flat country, castles and country houses.

(We give the analysis of the edict of January 9, 1786, according to the Flemish text based on the General Arch. of roy. from Belgium.)

These last words obviously accuse the nobility, and not without reason, since the Masonic Directory of 1840 - very far from egalitarian in this circumstance - summarily displays in two pages the names of the nobles who, to their misfortune and that of the country, were initiated in the last century.

The edict of January 9 further prescribed the venerable ones to submit, within the month, to the president of the supreme court of the province, the list of all masons, and then quarterly that of the individuals who would have been received in the lodges or who would have abandoned them.

When a new venerable was elected, he also had to make a declaration to the president of the court.

According to the *Masonic Annals* of the Netherlands, there were then 30 lodges in Belgium; they were:

1. The Union, in Brussels.
2. The Happy Meeting, *ibid.*
3. Constance, *ibid.*
4. True Friends reunited, *ibid.*
5. Perfect Friendship, *ibid.*
6. The True Friends of the Union, *ibid.*, founded by the Grand Orient of France, August 31, 1783.
7. La Bonne Amitié, in Namur, founded by the grand lodge of Edinburgh, February 9, 1770.

8. The Réunis Brothers, in Tournai, formed on May 20, 1770, by the Marquis de Gages, last provincial grand master of the Austrian Netherlands.
 9. La Perfecte Intelligence, in Liège, formed by the Grand-Orient de France, October 12, 1775.
 10. The Three Levels, in Ostend, constituted on September 12, 1784, by the provincial grand lodge of the Austrian Netherlands.
 11. Constance or Perseverance, in Maestricht, founded in 1761, by the Grand Lodge of England.
 12. Proven Constance or Friendship, in Tournai, founded on May 20, 1770, by the Marquis de Gages.
 13. La Perfecte Egalité, in Liège, founded by the grand lodge of France in 1776.
 14. L'Indivisible in Spa, founded on April 13, 1778, by the Grand Lodge of Holland.
 15. La Candeur, in Ghent.
 16. The Constant Union, *ibid.*
 17. The Perfect Union, in Antwerp.
 18. La Bienfaisante, in Ghent.
 19. The Perfect Union, in Mons.
- Eight lodges remained unknown, etc.
Three military lodges.
(It was a true Aristocratic lodge: in 1713 its dignitaries were: A. de Turck, venerable Rosicrucian ; C. de Ceiles , past Rosicrucian master ; P. Huys de Hattain , 1st Rosicrucian supervisor ; J. Huys de Bois-Saint-Jean, 2nd

supervisor, Rosicrucian; A. Camusel de Ricput , great treasurer, secretary.)

The Marquis de Gages, constituting himself the organ of all Masonic workshops, made representations against the ordinance of January 9, 1786, requested that most of the existing lodges be preserved, and that the government appoint a commissioner, with whom he deals with everything relating to Freemasonry in the Netherlands. On the assent of Prince Chancellor Kaunitz, the Emperor, putting a damper on his benevolent dispositions, rejected the requests of the Marquis de Gages by an apostille, in execution of which the government of the Netherlands promulgated, On May 15, 1786, a statement in which we read:

"His Majesty, having recognized since the edict issued on January 9, concerning the Freemasons, that there would be inconvenience in authorizing lodges of this society in all the capital cities of the Belgian provinces, judged to intention of concentrating all Freemasonry in the Netherlands in the city of Brussels alone, under the eyes of the general government; and consequently, it has, in the opinion of its council, ordered in Brabant, and at the deliberation of the most serene governors general, declared and declares that it will not be possible to come elsewhere than in the city of Brussels alone, a lodge, association or assembly of masons; allows His Majesty to establish two or three lodges in this city, on the basis of article 3 of the edict of January 9; all other cities or countries being hereby included in the defense carried by article 4 of the said edict . »

(The various documents cited reside in the General Archives of the Kingdom of Belgium.)

Under this declaration, the government allows the maintenance of three Brussels lodges: *the Happy Meeting, the True Friends of the Union and the True Friends of the Union*; but the three others, whose legal existence had ceased, nevertheless continued to assemble. "These six lodges," say the *Masonic Annals*, "had always worked with regularity and splendor. The old masons still remember the memorable party of April 13, 1787, given by them in Brussels, at the premises of the Grand-Concert, where they attended as a group and where a number of foreign brothers were invited. The banquet had more than 420 seats. It seems that the main purpose of this festival was to celebrate a sort of momentary success then obtained by the Belgian masons on the views of the Vienna cabinet. »

(Masonic Annals of the Netherlands, I, 10.)

We see that, by their own admission, the Freemasons were then concerned with the affairs of the country, the fact deserves to be noted. The lodges of the capital led most of the lodges of the provinces into their disobedience: there were at most seven which ceased their work.

(Those listed above in Nos. 15 to 19, plus two whose names have not been preserved.)

What a difference between that of the religious orders also suppressed by Joseph II!

The Freemasons were dangerous men in the State, without patriotism, without respect for authority, men whom nothing in the past recommended to the sympathy of their fellow citizens: the religious, on the contrary, devoted themselves, then as today today, to the moral and physical well-being of their neighbors, their dedication to the State is recorded on all the pages of history, no one could ignore the eminent services they had rendered to the homeland.

And, surprisingly! the Freemasons, rightly banished from their secret conventicles, revolted while the religious, whose all rights were trampled underfoot, silently obeyed the unjust orders of a sovereign without principle.

However, events were moving forward in Europe: the tide was rising and still rising; lost peoples and dizzying sovereigns rolled down the rapid slope of revolutions: 89 was at the gates.

Already in France, democracy had dethroned the nobility in the boxes; Belgium was going to experience the same fate. It was already too late when, in 1789, Joseph II banned all Masonic meetings without exception throughout his states, and consequently also in the Austrian Netherlands; at the same time, he enjoined all civil and military officials to separate from the lodges and take an oath never to belong to secret societies, whatever they may be, under penalty of dismissal and exemplary punishment.

(*ECKERT*, II, 382, — *CLAVEL*, 156.)

This edict was rigorously executed. Six of the eight lodges that we mentioned previously had to cease their work from 1790 to 1793; Brussels, more directly subject to government surveillance, saw five disappear.

(*Those designated above, page 12, n1 to 5*)

The others continued to lead a more or less active existence, and four of them still appear in *the Masonic Directory* of 1840; these are:

The True Friends of the Union, in Brussels.

La Bonne Amitié, in Namur.

The Brothers reunited, in Tournai

Perfect Intelligence, in Liège.

Let us now see the Freemasons at work: let us see how their principles were applied in the 18th century, by the back benches of the lodges, by the Jacobins, these united, these free thinkers, precursors of the atheist lodge of the *Free Thinkers*, founded since that time in Verviers.

Belgian Freemasonry proved abundantly that it was neither national nor patriotic, in 1792, when Inara, drawing inspiration from the notes of Tort de la Sonde, January 20:

We must go and bring freedom to Belgium, from where it will immediately be communicated to the country of Liège, perhaps even to Holland: so that, if we had to fight against a league of all the despots from the North, we would fight at least far from our borders, having as allies the Belgians, the Liégeois, the Batavians, that is to say six million men, unfortunate victims of despotism , and who for a long time have sworn like us to live free or die.

These high-sounding words were strongly contradicted by the attitude of the Belgians, who, firmly attached to their religious and civil institutions, did not want reunion with France at any price. A.-Ph. Raoux, former advisor to the council of Hainaut, had the courage to proclaim it loudly in his *Memoir on the project of reunion of Belgium with France*, submitted to the committee of public safety on September 26, 1795. "The French," he said regarding their first entry into Belgium, "like a rapid and devastating torrent, overthrew all political institutions in the blink of an eye; and, if they did not dare to overthrow its religious institutions so quickly, they at least poured upon them with full hands these outrageous sarcasms, this ironic contempt, which are so familiar to the French nation, and which deeply angered the Belgian people, so attached to his religion and its customs. Provincial states, superior and subordinate courts, city magistrates, everything was swept away in an instant; and what added to the horror of the people was that the clubists or Jacobins of Belgium, worthy brothers of those of France, usurped almost all the places or influenced those who occupied them.

What can we say about the vile means to which the French masons and their accomplices, the Belgian masons or Jacobins, resorted to republicanize Belgium? The French republicans, seeing the immense majority of Belgians rising against them, took revenge on the latter by pillaging and insulting them. "The Belgian character," said a certain Chaussard, Republic Commissioner in Belgium, appeared to me more ferocious, weaker than depraved, more credulous than fanatic: it needs to be strongly

marked, to be turned in all directions, and in a way by strong attacks to break out of his apathetic calm.

The traitors had their rallying point in Brussels; but they found Patriots there who had the courage – it was audacity then – to condemn the criminals to public contempt. A printed list was circulated everywhere containing the *names of people who have deserved their country for having assumed sovereignty despite the demands of the people and for having dared to declare the people of Brussels traitors to the country, etc.* At the top of this list are fourteen individuals, including nine Jacobins: all are reported as members in contact with the French before their entry into the Netherlands, and nine specially accused of having, (under the name of commerce from Brussels, sent a deputy in Valenciennes, on October 19, 1792, with dispatches to Dumouriez to conclude various arrangements and facilitate the entry of the French. They sold Belgium, continues the accusing poster, “but they could not succeed in delivering it. »

Shortly after the entry of Dumouriez, on December 8, 1792, - says Councilor Raoux, - the people of Brussels, dissatisfied with the innovations introduced by the supporters of the French regime, who were then governing, spontaneously assembled to make hear his complaints. More than eight thousand men, without weapons, went to the Place du Meyboom and the surrounding streets. The gendarmerie, ordered to disperse them, could not succeed; the generals went there to ask for relief from their discontent. A general cry made it clear that we were only demanding the rights of the people, and that we did not want the innovations that

so-called representatives, chosen by the cabal, were putting in place of laws. It seems that it was to grant these complaints that the primary assemblies were convened in Brussels towards the end of December 1792, with the aim of forming a Belgian convention, following the example of that of France. All sections of the city and its suburbs, 21 in number, spoke out in such a marked manner for the preservation of the religion of their fathers and their ancient constitution, that the rulers were disconcerted and the project of an agreement abandoned or deferred.

Some time later, in February 1793, the French commissioners, recently sent by the executive power, summoned the people in the different provinces, ostensibly to let them choose their government, but in reality, to make them ask in some way his meeting in France. The first assembly took place in Mons on February 11, and it was according to the wish which was expressed there that the meeting of the department of Jemmapes was decreed by the convention, which was deceived or which made itself complicit in the crime of this detestable day.

Among all the horrors with which the French revolution has been stained, there is no perfidy as atrocious as the scene which happened in Mons on February 11, 1793. The people, invited under public faith, in the name of the French nation, to meet in the church of Saint-Waudru, to freely express their wishes on the form of government they wanted to adopt, went there in fairly large numbers and without weapons. The members of the Jacobin society, numbering at most one hundred to one hundred and fifty, who wanted the meeting at whatever

cost, also went there, but most of them armed with sabers and daggers. They had a good feeling that they would not win by numbers; but they wanted to win by villainy.

General Ferrand, commander of the place, being at the tribune and having pronounced in his speech the word "reunion of the two peoples", the Jacobins, gathered in groups near the tribune, immediately exclaimed: Yes, yes, *the meeting!* All the others, at least ten times as numerous, shouted: No, no, no *meeting!* we want our *constitution*. This struggle of voices and opinions having lasted two or three minutes, the armed Jacobins fell with sabers and stilettos on the opponents, who, not having expected such perfidy in a sacred place, in an assembly intended to freely express his wish, fled and were greeted with gunfire at the exit of the church, by a Company of hunters who had been posted apparently to protect the freedom of the vote.

Mistress of the battlefield, the minority voted at ease and unanimously for reunion with France. This sacrilegious scene took place, let us not forget, under the eyes of a general and two republican commissioners. And this meeting was accepted and decreed by the Convention.

Nothing is therefore more true than the following passage which we take from the *Reflections* published in 1814 by Count Robiano de Borsbeek, *on the condition of the Catholic Netherlands* : "For twenty years, the men of mud and blood that a neighboring nation had put at its head, or that it vomited on our territory, Or finally, we must admit, that it had already formed among us, always renewed their efforts, whether publicly manifested in the

institutions, speeches, books and education, be cunningly hidden in a thousand indirect ways and in a thousand oblique attacks to pervert our public spirit, and to distract the new generation from the love and respect that the older generations had established, loved and defended with such care, perseverance and advantage. »

The Belgian lodges did not immediately reap all the benefits they had probably hoped for from the annexation of their homeland to France; they had to wait until the Grand Orient and the Grand Lodge of France, which had been tearing each other apart for years, had reconciled and found the leisure to take care of their brothers in Belgium: which had place in 1799. From this time, Belgian Freemasonry, rallying to the Grand Orient of France, after the 18th Brumaire, spread rapidly: it installed a lodge in 1799, one in 1800, two in 1802, three in 1803, two in 1804, two in 1805, one in 1806, three in 1807, five in 1809, one in 1811 and one in 1813: which, with the five existing before the entry of the French, made a total of 27 lodges. We could still add six others also created by the Grand Orient of France; but we omit them, because they soon ceased their work.

(*Belgian Masonic Directory of 1840, passim.*)

Under the reign of Napoleon, the history of the Belgian lodges was necessarily confused with that of the French lodges: let us therefore judge them by each other.

Cambacius was apparently the head of all French masonry. With one hand he held the reins; on the other he wielded a formidable rule which maintained discipline, tempered the ardor of the ardent, and suspended hostilities between the various parties. Nevertheless, the

Grand Orient secretly accused him of torpor, and murmured mutely against the predilection that the great master seemed to show for Scotland, where he encountered a kind of aristocracy. Strengthened by the support of the emperor and proud of the appointment of Joseph to the grand mastership, the Grand Orient affected to show the most superb disdain towards its rival. For its part, the Scottish Grand Lodge worked ardently not only to paralyze the measures of the Grand East, but still to gain ground.

(Ghyr, *Freemasonry in itself*, 1859, pp. 326 and 327)

Scottishism had already laid deep roots in the Belgian provinces: primitive Scottish rite, philosophical Scottish rite, ancient accepted Scottish rite, chapter of Heredom, chapter of Rosicrucianism, nothing was missing.

We have precise data about the philosophical Scottish Rite. *The United Brothers* of Tournai, and *the Peace* of Brussels, were in unity of regime with the mother lodge of the rite in France. *The Masonic Annals of the Netherlands* say about *the Friendship*, of Courtrai: it appears that later (after 1809) this RL adopted the Scottish rite philosophy.

It is certain that she had not adopted it in 1812, or at least that she was not recognized by the lodge as head of the order as the one previously adopted.

In 1813, French Scottishism counted, among its non-resident grand inspectors, three members in Antwerp and four in Brussels: in Antwerp, these were the assistant secretary, the orator and the keeper of the seals and stamp of the *Friends of Commerce*.

In Antwerp, as in Brussels, it was one of these Masonic dignitaries who fulfilled the functions of deputy grand inspector. We know that according to Title IX, art. 154 and 157 of the statutes of the courts, the supreme court, head of order in Paris, has deputy grand inspectors who represent it before the secondary courts, and that these are represented by these deputy inspectors before the suffragan courts.

The deputy grand inspectors are responsible for the supervision of lodges, mother lodges, chapters of rite courts, for everything relating to their constitution and the execution of laws, statutes, institutes, codes and regulations. They must ensure the preservation of the dogma (?!), and oppose the introduction into the chapters of any grade or ceremony foreign to the philosophical Scottish rite. They must send fifteen days before the neighborhood communication assemblies, to the sovereign tribunal head of order, their report on the situation of the lodges and chapters of their inspection.

These deputies are required to have their powers recorded in the archive books of the lodges and chapters of the rite established in the places of their inspection (*art. 156 of the statutes*), so that these workshops can address them, when they have some request to make to the supreme tribunal, which only corresponds with the deputies.

The deputy grand inspectors of Antwerp and Brussels fulfilled at the same time the functions of presidents of the courts of the rite in these cities, and those of presidents of the chapters of the great white and black eagles which had also been founded there.

(Masonic directory of the Scottish rite. Paris, 1813.)

It is therefore in vain that Belgian masonry rejects its solidarity with Scottishism. Why does she want to push her away? We will easily understand this when we know that, to be initiated into the grades of this rite, the recipients are subjected to tests which denote hatred against royalty and seem to want to train the mason in the handling of the dagger.

The Compendium of Adonhiramite Freemasonry, the authenticity of which cannot be disputed, gives us the following details on the initiation of the Chosen of the Nine:

The dark room must be hung with black, and must only be lit by the lights which will be mentioned. At the bottom, on one side, there must be a kind of den or cave, covered and furnished with tree branches, in which there must be a seated ghost, whose head is garnished with hair and only placed on the body. Nearby, there must be a table and a stool, and opposite a transparent painting, representing an arm holding a dagger and this written word: *VENGEANCE!* On the table you need a goblet; and, and at the bottom of the stool, must be a large dagger and a lamp which can be held in the hand and which gives a faint light. On the other side of the room there must be a fountain, from which clear water must flow.

When everything is thus arranged, and the intimate brother has led the recipient into this apartment, he places him on the stool in front of the table, his head resting on his wrists, then he says to him: Do not move, my brother, from this situation, until you hear three

knocks, which will serve as a signal for you to uncover your eyes. Follow exactly what I prescribe to you: without this you could never be safe in the august lodge of the chosen master. — After this speech, the intimate brother goes out, closes the door forcefully, and leaves the recipient for a while to his reflections; then he strikes three times, then gives the recipient time to examine what is around him; after which he enters with a serious air and says: Courage, my brother! Do you see this fountain? Take this cup, draw some water and drink: for you still have much work to do.

When the recipient has drunk: Take, said the intimate brother to him, this lamp, arm yourself with this dagger, enter the bottom of this cave, strike everything you find or anything that will resist you. Defend yourself, avenge your master, and make yourself worthy of election.

The recipient enters, dagger raised, holding the lamp in his left hand. The intimate brother follows him, showing him the ghost or the head and shouts to him: Strike, avenge Adonhiram: there is his murderer. — The recipient strikes with his dagger; then the intimate brother said to him: Leave this lamp, take this head by the hair, raise your dagger and follow me. — The ghost's hairstyle is left to the choice of the master of the lodge. He takes care to cover the model's head with a TIARA or CROWN! The murderer of Adonhiram is only a pope or a king, successors of Clement IV or Philip the Fair: the mason Elect of the Nine must symbolically stab any representative of the supreme authority, ecclesiastical or civil.

Napoleon, who knew all these details and who had understood all the benefit he could draw from them, resolved to use masonry for the execution of his vast designs: he therefore took care to have his most devoted supporters appointed to the seats. lodges, chapters and the Grand Orient. Also, the masonry was of an obsequiousness bordering on adulation. She seemed to take part in all of Napoleon's triumphs and setbacks. The Marseillais, in their agreement renamed their lodge *Friendship* and gave it the title of *the Imperial of the Frankish Knights, loyal subjects of the Great Napoleon!!!* (*Masonic directory of the Scottish rite. Paris, 1813, p.139*)

The lodge outfits no longer consisted of anything other than the reading of bulletins and salutations in honor of the immortal hero. The biannual slogans chosen by the Grand Orient showed the greatest sympathy for the protector of the order.

Despite the allocation of lodges, says Mr. Ghyr, despite so many protests of loyalty, Savary, minister of police (1810-1812) actively monitored the workshops and chapters of the order. Having become convinced that masonry betrayed Napoleon's cause, Savari wanted to apply article 291 of the penal code to masons' meetings. The Grand Orient protested against this indictment; but the minister showed himself inflexible in his resolution to close the lodges throughout the empire. It took no less than the powerful intervention of Cambacérès to ward off the fatal blow.

Savari's apprehensions do not appear to have been unfounded. Empire or absolute power is essentially

antipathetic to lodges, which only proclaim the principles of at least political freedom and equality. Here is the admission that Bazot makes to us. "The Grand Orient, by its very constitution, is democratic. It is the only government which is suitable for an association whose fundamental bases are freedom and equality. A great master, even if he is of royal blood, does not change these bases.

(Code of Freemasons)

The masonry quivered under the yoke it was forced to endure. With whatever precautions she took to escape the scrutiny of the emperor, she could not prevent the most ardent followers from betraying their secret aspirations.

Shall we say with Eckert, who is very severe in this place, that the French lodges colluded with the German lodges to plot the ruin of Napoleon, as formerly the latter had colluded with French masonry to introduce the republican element in Germany? This is a question too serious to be dealt with incidentally, a question which the future will undoubtedly resolve to the honor of the French name. We will only say that, as soon as the allies had set foot on French soil, the supreme council hastened to throw off the mask. On April 4, 1814, that is to say, five days after the entry of the enemies into Paris, he ordered all the lodges and chapters of his obedience to repudiate all the denominations which could recall the fallen regime.

Study to learn the good of the neighbors and to the glory of God

Étudiez pour apprendre le bien du prochain et la gloire de Dieu.

- Saint Bernard

From the original book:

<https://archive.org/details/etudeshistoriquephilip>